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9 11 72 Sacred

THE PRECIOUS BLOOD OF THE SON of GOD

Shed without the Gates of *Jeruſalem* For the Redemption of Loſt and Undone SINNERS:

Whereby his great Love to Mankind, is Undeniably Manifeſted,

In theſe following PARTICULARS;

His Agony in the Garden; being betrayed by Judas; *being falſly accuſed before* Annas, Caiaphas, Herod *and* Pilate; *his being Scourged, Scorned, and Spitefully Uſed; his Condemnation and Going to Execution; how he was Crucified; of his being Reviled, and Pardoning the Thief upon the Croſs; and of his giving up the Ghoſt.*

All which is Practically Applyed and Improved, for the bringing of Sinners out of the Way of Sin and Hell, into Wiſdom's Ways, *Whoſe Ways are Ways of Pleaſantneſs, and all her Paths are Peace.*

THE FIRST PART.

By that Eminent Divine, Mr. *John Hayward.*

The Ninth Edition.

London, Printed for *Robert Gifford*, in *Old-Bedlam*, without *Biſhopſgate*, 1698. Price bound 1 *s.*

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TO THE
Chriſtian READER.

Dear Hearts;

BY *the reading of this ſmall Treatiſe, you may in ſome meaſure be made ſenſible of what Chriſt hath done for you in order to your everlaſting Salvation: wherein his great Love is manifeſted unto all*: For greater Love hath no Man than this, to lay down his Life for his Friends; *but he hath laid it down for his greateſt Enemies, to redeem them from everlaſting Deſtruction. By theſe ſad and dolorous Sufferings of our Saviour,*

we may see also what a dreadful and Soul-destroying thing Sin is, that nothing but the precious Blood of the Eternal Son of God could make Satisfaction for it. Oh what Cause have we then to admire and adore the mighty God of Heaven for his infinite Mercy towards us, in sending his Son, his only begotten Son, Christ Jesus, *to redeem us from Death and Hell! Seeing such great things have been done for us, let us make it our daily Practice and Business to walk in some measure answerable to them: That we may so do, is, and shall be the hearty Prayer of your Soul's Cordial Friend,*

JOHN HAYWARD.

OF

OF Our Saviour's Agony IN THE GARDEN.

Matth. Chap. 26. Ver. 38.

Then ſaith he unto them, My Soul is exceeding ſorrowful, even unto death; tarry ye here and watch with me.

AND not deſigning to take notice of the Baſeneſs and Meanneſs of his Birth; and that continual Courſe of Sorrow and Miſery, that attended the former part of his Life; wherein he took upon him not only the Form of a Sinner, but a Servant: I ſhall conſider the time only towards his Death; wherein, in a moſt eſpecial manner, his great love to Mankind is manifeſted: For as every natural motion groweth more ardent

towards the end; ſo the Love of Chriſt towards the true Church, his Spouſe. Not that he loved us better in the latter part of his Life; but it did then moſt appear: As ſome ſort of Fire, the more Water is thrown upon it, the hotter it burns; ſo both the Apprehenſion and Preſence of Death was ſo far from leſſening his Love, that it did rather encreaſe it.

Therefore, as in all the Paſſages of his Life, ſo more eſpecially towards his Death, all his Doctrine was Holy, Juſt, and Good, (*Milk for the Weak, Meat for the Strong, Medicine for the Sick, not too deep for the Simple, nor too ſhallow for the Wiſe*) but as a Ford wherein the Lamb may wade, and the Elephant ſwim; all his Actions were the Works of Juſtice and Mercy, Examples of all Vertues, but moſt eſpecially of Humanity, which is the Foundation of all other Vertues, as Love, Pity and Compaſſion, whereof our Miſeries ſtood moſt in need.

All his Life was ſo Pure and Holy, that by that Example he hath ſet us; we may plainly ſee what is either wanting or amiſs in our ſelves; even the

Book which the Prophet *Ezekiel* ſpeaks of, That he ſaw, *Ezek.* 2. written within by Inſtruction, without by Example of Life; wherein we have what to *contemplate*, what to *imitate*, and what to *admire*: So that whoſoever doth not only ſtudy, but like the Prophet, ſeek, he ſhall attain ineſtimable, both *Knowledge* and *Vertue*.

When our Saviour begun his Paſſion in the Garden of *Gethſemane*, he was accompanied with thoſe Three Diſciples, who not long before had ſeen his Glorious Transfiguration upon Mount *Tabor*; to the end, that ſeeing ſo great a Change, they might be ſenſible of the greatneſs of God's Severity, and of his Love. O Treaſure of Heaven! O Light and Life of the World! How was his Glory obſcured! his Strength abated! his Courage appaled! inſomuch that he did acknowledge to his Diſciples, *that his Soul was heavy unto death.*

Our Saviour began his Conflict with Prayer, giving Example to us in all our Troubles to do the like; teaching us alſo in what manner we ought to pray; firſt, *in that he did fall proſtrate upon the Ground*, he did thereby inſtruct us, that with the greateſt Humility

and Reverence we must present our selves before the Majesty of Almighty God: Secondly, *by his earnest praying*, with what fervency of Spirit we ought to beat at Heaven Gates. Thirdly, *by his often praying*, we have an Example of Perseverance, until he that doth engage us to beg, shall let us have his Favour so far as to obtain. Lastly, *He hath taught us to renounce our own Wills, and to resign our desires to the pleasure of Almighty God.* These things, if at all times we endeavour to perform, but especially in the Agonies of Death, the Angels will certainly come to comfort us; for God will certainly send us strength to bear, what he is not pleased to remove.

But wherefore did our Saviour pray, *that if it were possible this Cup might pass from him?* Did he not freely and voluntarily offer up himself for Sin to save Sinners? yes, desirously; for no necessity could be cast upon him; no complaint of Justice, because he was innocent; no necessity through weakness, because he was Almighty, for he had Twelve Legions of Angels at his Command; but it was to comfort and strengthen his weak-hearted Members, that their Courage might

might not be caſt down under any Trial or Tribulation that God might call them to! And alſo he did hereby declare, That he did bear the natural weakneſſes of our Fleſh: For none can poſſibly imagine the greatneſs of thoſe Sorrows and Miſeries that he went through.

Laſtly, He would manifeſt to us, That he did conſiſt of two Natures, and two Wills; not ſo ſeparate as to make two Perſons, nor ſo confounded as to make one Nature and Will, but diſtinguiſh'd in their eſſential Properties and Operations. In his Humane Will, he did pray to avoid this Cup; in his Divine Will, he did deſire it. He did deſire Death, in regard of the end; but in regard to it ſelf, he did pray to avoid it. Yet his Humane Will was not contrary or repugnant to his Divine Will: Yet being ſurprized with the fear of Death, through the frailty of his Humane Will, he ſeemed not to think of that which he perfectly did know; not as drawing or declining from his Father's Will, but forthwith reſuming his Reſolution, ſubmitted himſelf to his Decree.

There is no queſtion but the Pains that our Saviour did endure in his Body were

were exceeding great; yet nothing comparable to the Torments of his Soul. In bodily Pains 'tis poſſible ſome have born as much as he: But as for the Sorrow of his Soul, the unſpeakable Sorrows of his Soul, there was never any came near him: And indeed, the Pain of the Body is not comparable to the Sorrow of the Soul; Prov. 18. 14. *The Spirit of a Man ſhall ſuſtain his other Infirmities: But a wounded Spirit who can bear?*

And firſt begun his Sorrows in his Soul. For as Sin beginneth always at the Soul, and from thence extendeth to the Body, it was moſt proper that the Puniſhment of Sin ſhould begin at the Soul, and afterwards proceed to the Body.

This Grief of Soul of our Saviour's was very great, as one of the Evangeliſts teſtifieth, *Mat.* 26. 37. *He began to wax ſorrowful, and grievouſly troubled:* Another, *Mark* 14. 34. *He began to be afraid, and in great heavineſs*: and ſays, Luke 22. 14. *He was in an Agony.* But in a more peculiar manner he did expreſs it himſelf, *Mat.* 26. 38. *Now is my Soul troubled, now is my Soul heavy even unto death*; and alſo by Actions in

in that when no violence was offered to his Body, no Man ſtood near him to do him any harm; he was ſo much inwardly preſſed in Spirit, and in ſo great an Agony, that in an extream cold Night, when he lay upon the cold Earth, all the Forces of his Body were diſtracted, the Humours diſturbed, the Pores opened, and he was caſt into a great and bloody Sweat: not a thin faint Sweat, but conſiſting of ſuch great Drops, which iſſued ſo plenteouſly from every part of his Body, that they came through his Apparel, and trickled to the Ground in great abundance, *Luke* 22. 44. Sure never was any Garden thus watered, never Ground thus wet. *Adam* might moiſten the Earth with the Sweat of his Brows; but never was it moiſtned but at that time with a bloody Sweat.

O let us therefore look upon our Saviour, and upon our ſelves: Upon our Saviour as upon the true *Adam*: not caſt, but came out of Paradice of his own Love and free Will, for to redeem us from our Sins, labouring in a bloody Sweat, to get for us the Bread of Life: Upon our ſelves, as thoſe that

were

were at that time his only Tormentors: for the Executioners did not then tear him with Whips, they did not then preſs a Crown of Thorns upon his Head: It was not the Nails nor the Spear, that then did pierce him, but it was our Offences that did ſo much afflict him; our Sins was the heavy Burthen under which he did ſo grievouſly ſweat.

For then were repreſented to him the Sins of the whole World, both paſt and to come; which to him who bears ſo great a Love and Zeal to the Honour of his Father, it could not but be an unſpeakable Sorrow and Trouble to him.

Then alſo was preſented to him the moſt terrible ſight in the World, the great Fury of the Father, before whoſe Majeſty, when he is not moved to Wrath, the Angels cover their Faces, the Mountains ſweat, the Earth trembleth, the Sea flyeth; before whom, if he appears as Judge, no Creature can ſtand; and verily, if the Wrath of God againſt one Sinner, for one Sin, be termed *Unquenchable Fire, a Worm that dieth not, Wailing, and Gnaſhing of Teeth*, and yet not ſufficiently expreſſed: What Words

Words can the Wiſdom of Men deviſe to repreſent the *terribleneſs* of that Judgment that was againſt him, who was to drink of the whole Cup of his Father's Wrath; not for one Sin only, but for the Sins of the whole World; and if he had left one drop, if he had not drank up the very Dregs, we had not been excuſed from eternal Damnation. Alſo he beheld the Ingratitude of many, who would not endeavour to make any profit to their own Souls, of this great Benefit, which doubtleſs was a ſharper cut to him than all the outward Torments he endured; even as it is leſs grievous to a Man to take pains for another, than to know that his pains ſhall not be regarded.

Our bleſſed Saviour did bend under this heavy Burthen, and dipt his Garments in his own Blood; and he took the Cup of his Father's Wrath, which had no mixture of Mercy in it: He did lay upon his Shoulders a light Burthen, and a ſweet Yoke: But we have laid upon him an unmerciful Load, which none but himſelf is able to bear. No Element is heavy in its proper place; and therefore as one that diveth into the Water, feeleth not the Weight of the Water,

Water which is above: So he that is plunged in the depth of his Sins, has no ſenſe how heavy they are, becauſe Sin is there in its natural Place. But Sin in our Saviour was out of its proper place, and above its Sphere, and therefore lay the more grievouſly upon him. For if a Sinner that is ſanctified is oftentimes preſſed with his own Sins, that he crieth out with holy *David*, Pſal. 38. *My iniquities are a ſore Burthen, too heavy for me to bear*: How grievous muſt this Sea of Sin be to him who is Sanctification it ſelf, and from whom it all flows?

O heavenly Father! What is this that thy innocent Son, thy only Son, thy Son in whom thou art well pleaſed, in this humble and heavy manner laboureth before thee? *Their Fathers hoped in thee, and thou didſt deliver them; they called upon thee and were not confounded.* Wherefore then is thy innocent and only Son, begotten of thy Subſtance, forſaken of thee? How ſhall we ſinful Wretches expect to find any Mercy with thee, ſeeing thou art ſo ſevere againſt thy only Son? So merciful a Father againſt ſo good and loving a Son: Is not thy Wrath appeaſed

ed when thou ſeeſt this miſerable Spectacle of him that is ſo dear unto thee? This bloody Sweat, whereof every drop is of greater value than a Thouſand Worlds: Is it not a ſufficient Satisfaction for our Sins, a ſufficient Price for our Redemption? O admirable and upright Juſtice! for this was but a ſmall Skirmiſh to the main Battle which did follow after. Sure if thy Eyes, Holy Father, were fix'd upon the Croſs, whereunto thy only Son was faſtned, thou wouldſt not be ſatisfied nor appeaſed, becauſe thou hadſt before ordained, that Death, which was a Curſe belonging to Sin, muſt alſo be the Puniſhment of thy Son: that the Devil that prevailed by a Tree, ſhould alſo be by a Tree ſubdued.

O what a painful Purchaſe has our Saviour made! what a ſharp Price has he paid for our Redemption! how intolerable may we think was the end of his Sufferings, when the beginning was ſo dreadful! and how cruel were thoſe Torments, that were by him to be endured, which were ſo terrible in being feared! O therefore let the ſight of our Sins draw ſome Drops of Tears now

from

from our Eyes, seeing they did draw so many Drops of Blood from every part of our Redeemer's Body: Take a little touch of that Grief which did lie so heavy upon him whose Power sustaineth the Heavens, that it made his Soul heavy unto death, being so deeply drowned in the nature of Man, that he seemed to forget that he was God. Let us accuse and condemn our selves of all manner of unworthiness, and take up with a godly Sorrow, both for love to our Saviour, and in hatred to our Sins; the one for suffering for our sakes; and the other for being the only cause of it; and let us not be like to the Disciples that were with our Saviour, who fell into a sound and secure sleep, whilst their Master both watched, prayed, and sweat a bloody Sweat for their Redemption: He was like a loving Father, who spares no pains to get Bread for his Children, whilst they remain free both from Trouble and Care: If drowsiness of Spirit overcomes thee, pray to God to awaken thee with his Heavenly Voice; if that will not do, to make you smart with the Rod of Affliction, that so you may watch and pray lest you fall into Temptation.

Let

Let us by this grievous Agony that vexed his Soul, by that terror and trembling that wholly poſſeſt his Body, and by all the pains wherein he was plunged for us deteſtable Sinners, beſeech him, that in the laſt hour of our lives, when Fears and Diſtreſſes come upon us, that he would give us ſtedfaſt ſtrength and confidence in his Mercy, that in that hour when we are leaving the *World*, he would not leave us; and in this fearful Conflict not to forſake us, but ſend his *holy Angels* to aſſiſt us, and to miniſter *Courage* and *Comfort* to us, that no *Temptations of the Devil* may prevail againſt us, but that he would be pleaſed to arm our Hearts with Humility and Patience, that they be not diſtracted or diſtempered with any fear of Grief; but that in all things our Deſires may be conformable to his Will.

Let us implore his Goodneſs to give us ſuch conſtant courage, ſuch hope, ſuch love towards him, that the weakneſſes of our Fleſh may not be overcome by any fear of Death, but we may both ſafely and ſweetly paſs from the Society we have with thee here by Grace, to the Society which the Saints enjoy with thee in Glory, *Mat.* 26. 48.

Of

Of our Saviour's being ſold, betrayed and apprehended.

Matt. 26. 47. *And while he yet ſpake, lo,* Judas, *one of the twelve came, and with him a great multitude with Swords and Staves, from the Chief Prieſts and Elders of the People.*

BUT when the Son of God did in ſo high a degree, both love and value the Sons of Men, that he thought nothing painful to himſelf that might be profitable to them; yet ſee how the Sons of Men did either value or love the Son of God; they took all Occaſions, firſt to ſlander him, and afterwards to ſlay him; they ſold him one to another for thirty Pieces of Silver.

O deviliſh and malicious Spirits, to hate the Author of our eternal Salvation. As no means is thought bad enough to bring him to his Death, ſo to undervalue the Lord of all Creatures, as not many Beaſts are ſold at ſo baſe a Price! O infinite inequality of Affection between God and Man! God came to ſave Man, and Man goeth about to deſtroy

deſtroy God: God bought Man with the deareſt Drops of his Blood, and Man ſold God for Thirty Pieces of Silver: O the Love of the Lord Jeſus was great; when he came to redeem thoſe that were loſt, and the Saviour of the Redeemed, how great was his Love, to come into the World, when he had no need, nor we any Merit, *to ſanctifie it with his Juſtice, to enrich it with his Grace, to inſtruct it with his Doctrine, to confirm it by his Example, to redeem it with his Blood?* that as by the Pride of one, who being but Man, did aſpire to be God, we were condemned; ſo by the Humility of another, who being God, became Man, we ſhould be ſaved.

Being ſold at the Price of Thirty Pieces of Silver to ſuch cruel Merchants as deſire no Profit by him but his Life, the Traitor *Judas* whoſe Feet a little before he had waſhed, came unto him, attended with a bloody Band: And how willing our Saviour was to embrace his Paſſion, did appear by his voluntary preſenting himſelf to them, and in that he turned not away his Face from this barbarous Beaſt

that

that came to kiſs him. But, O Innocent Lord! What haſt thou to deal with Traitors and Tormentors? What Courteſie between the Lamb and the Wolf? What Commerce between God and *Belial*?

Our Saviour did not only permit *Judas* to kiſs him, but he did alſo ſmite his obſtinate Heart with this ſoft Speech, *Friend, wherefore comeſt thou? doſt thou betray the Son of Man with a Kiſs?* But wherefore did our Saviour call *Judas* Friend, when he had betrayed him? To teſtifie, that altho' the Knot of Friendſhip was broke on his part, yet on our Saviour's it remained whole and entire, to reduce him again to his Friendſhip; for if he could have ſaid without deſpair, with Holy *David*, *I have ſinned*, he ſhould preſently have heard, *I have forgiven.*

If our Saviour had kiſſed *Judas*, he ſhould never have deſpaired, or deſtroyed himſelf; for his Kiſſes inſpire Life; and therefore the Spouſe beginneth the moſt excellent *Canticle* with theſe words, Cant. 1. 1. *Let him kiſs me with the Kiſſes of his Mouth.* 1 John 4. 10. *It is he that hath loved us firſt.* Epheſ. 1. 4. *It is he that hath choſen us, and not*

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But they proceeded notwithſtanding to lay Sacrilegious Hands upon Him, as upon a Malefactor, to bind his Holy Hands (which had wrought ſo many Miracles among them) with rough and knotty Cords, his Diſciples either forſaking of him, or falling off from him; and to lead him away in a more opprobrious manner than the Ark of the Teſtimony was taken and carried away by the Uncircumciſed *Philiſtines*. Poor and

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and miſerable *Jews*, whom do you thus hale away? Againſt whom have you taken up Arms? Your Priſoner hath made you Captives; he whom you have bound with Cords, hath chained you with Fetters of Iron; he hath been to you as a Bait, or a Hook that taketh the Takers: Never was Force ſo unfortunately applied: Never was Prey ſo impoſſible to be held, and ſo dangerous to be let go; for he ſoon got out of your Hands, but you ſhall never avoid his Curſe. O People, well beloved, thy malicious Madneſs hath made thee miſerable, thou art ruinouſly caſt down, thou art finally caſt out, and that which was no People is planted in thy place: You came with Torches and Lanthorns to apprehend the Son of Truth, but you would not ſee his glorious Light, therefore you remain the blindeſt People in the World; inſomuch that all the Prophecies that have been ſpoken of you have been performed by you againſt your ſelves.

But what Folly is this, O ye *Jews!* how far is it beyond all Folly, to carry him with Bands of Men, that went of his own Accord? into whoſe Brain could

ould it ſink, that he would break away hat went voluntarily himſelf?

He that hath power to give Life unto the Dead, could he not have kept himſelf in Life? He that delivered others from Devils, could he not have delivered himſelf from you? Aſſure yourſelves ſuch was his infinite Charity, wherewith he goeth to the Croſs, to appeaſe his Father's Wrath, and redeem the Sins of the World, that you ſhould have more to do to keep him in Life, than you have to carry him to his Death: He hath far greater, both care and haſt to redeem you, than you can poſſibly have to murder him: for he had not redeemed us, if his Death had been forced upon him; if his Sacrifice had not been voluntary, it had not been ſatisfactory; we could not have been ſaved by his Obedience, if he had not died of his own Accord; and therefore his Father having given, and he accepted of the Sentence of Death, he uſed no means to eſcape; for he was not driven by Force, but drawn to it by his Obedience to his Father, and Love to us: There is no Man that fears Death, but

he whom Death is able to kill: B
Death had no ſuch Power over the S
of God, for he did voluntarily lay dow
his Soul, even when he would himſel
O ſenſeleſs *Jews!* he that is to bury
many Figures, to fulfil ſo many Proph
cies, to accompliſh ſo great a Buſineſs
the Redemption of the whole World, t
what end ſhould he run from you?

By all this you may ſee what baſ
abuſe was offered to the Son of God
Certainly if it had not been the will o
his Father, and of himſelf, it ha
been better that Mankind ſhould hav
rotted in their own Corruption, tha
that infinite Vertue, perfect Felicity
the true Glory, the eternal Word an
Wiſdom of the Father, ſhould be ſ
baſely and vilely abuſed by thoſe Son
of *Belial.* But ſince it was his Pleaſure
becauſe by this way he would manifeſ
his Love, it is our part to accept it with
thankful Hearts, and with Reverence
both to love, honour, and praiſe him fo
the ſame.

Therefore let us lift up our Voice
at all times, and in all places, to the
Praiſe of Almighty God, for this hi
un

unspeakable loving kindness, since he has so far pitied our Condition, as to come into it himself, to exalt us to his Glory: O admirable Dispensation of Grace! thou hast pour'd forth thy Treasures without measure upon us; we can desire no more than we do enjoy in thee, for thou hast exalted us above the Heavens. Our Saviour was seated in Majesty and Glory, inviroined with Angels, hearing the sweet Harmony of his own Praise, doing wonderful things in Heaven, and in the Earth, and in all the deep places: But we lay in the Mire of our Miseries, just fallen into the bottomless Pit of everlasting Sorrow, void of the poorest Comforts of Calamity, either helpless Pity, or vain Hope. But our Saviour bowed down the Heavens, and came down; not by changing place, but by manifesting himself in a holy Humanity: He was admirable in Heaven, but he became miserable and contemptible upon Earth: He changed the Name of Majesty into Mercy: and did cover himself with the Sackcloth of ~~Mortality,~~ our nature and did enter, as it were, into Perdition, wherein he did both

willingly wallow and take delight: B
our Saviour received no Spot nor So
but he did ſtretch forth his Hand
the Work of his Hands, whereby
drew forth; he did cleanſe, he d
cloath, he did comfort and confi
us, he did reach forth his Hand
his bleſſed Birth, he did draw us
his Doctrine, he did cleanſe us by
Death, he did cloath us by his Reſur
ction, he did comfort us by his Aſce
ſion, and he did confirm us by his ſen
ing of the Holy Ghoſt; therefore let
praiſe and magnifie the Lord for his gre
Love towards us; for in all his Wor
he was ours more than his own; he too
the Burthen of our Miſeries upon hi
and laid the Benefits of his Merits upo
us, he heard the Cryes of the Poor, an
came down from the higheſt Heaven
the Dungeon of this World, to delive
them from their Diſtreſs, and to reſto
them to that Innocency and Immortal
ty from whence they were fallen. H
was ſold to redeem us, he was appr
hended to diſcharge us, and he wa
bound to unfetter us; all which he di
plainly ſignifie in what he ſaid to tho
that came to take him, John 18. 2. *If*
un

unto you, that I am he, therefore if you seek me, let these go their ways.

Of our Saviour being had before Annas, Caiaphas, Herod, *and* Pilate.

Matt. 26. 57. *And they that had laid hold on Jesus, led him away to* Caiaphas *the High Priest where the Scribes and Elders were assembled.*

AFter that *Judas* had betrayed him with a Kiss, and they had taken him, they led him away before *Annas*, the Father-in law to *Caiaphas* the High Priest; *Annas* sent him bound to *Caiaphas*, where the Scribes and Elders were assembled. He was accused of Blasphemy, but very falsly and wrongfully: And there an Officer in the Court, in the full Face of Justice, gave him a Blow on the Face, contrary to the Rules of any Court of Judicature: Yet all these Indignities did our blessed Saviour with indefatigable Patience bear. Which Patience

if we obſerve together with all h
Behaviours in the other paſſages of h
Paſſion, we ſhall find a perfect Cu
for all our Imperfections, and a ſtraig
Rule to direct us in all the Affairs of th
Life.

O Gracious Countenance, which fi
leth the Heavens with Glory, whi
the Angels with Joy and Raviſhme
do deſire to behold! O perfect Ima
of the Father! how deeply was th
Beauty, and thy Majeſty over-cloud
with Diſgrace? O infinite Humility
O ſweet Lord! is it poſſible that the
ſhould remain in the World any Foo
ſteps of Pride, after this admirab
Example of Patience? O Earth an
Aſhes! thy God did with deep ſilen
endure all theſe Indignities, and tho
ſtirreſt, thou ſtareſt, and turmoile
thy ſelf, and tormenteſt others, upo
the leaſt touch of thy Reputation
God did pray for thoſe that bla
pheme him; but we diſdain or ſcor
to look upon a Man that hath give
us the leaſt affront imaginable. Go
would be eſteemed a Sinner, when h
was pure from any ſoil of Sin: Bu
we although deteſtable Sinners, thin
muc

much of any that do not think us Righteous.

God was abaſed to the loweſt degree; but we would be advanced above all Men, above the Angels, yea, above God himſelf. Ah proud Fleſh! it cannot ſwell ſo high, but vengeance will ſit above it; it cannot lift up it ſelf ſo lofty, but God's Hand ſhall ſtrike it down. God and Pride could not dwell together in one Heaven, much leſs in one Heart.

Our Saviour hath taught *us to love our Enemies*, Matth. 5. 44. *to do good to them that hate and hurt us, that we may be the Children of our Father which is in Heaven.* What ſhall we further ſay? we are deſirous to be eſteemed the Sons of God, we are ready to aſſume that Name unto us, altho' it may be we are Hypocrites and Lyars. And how can this be, when we think our ſelves diſhonoured, if we revenge not the leaſt Indignity that is done unto us? yea, when no moderate, either Satisfactio or Revenge, will ſuffice to appeaſe us? If it be ſo with us, let us be aſhamed to call God our Father; and let us tremble

to ſay unto him, *Forgive us our Offen*
as we forgive them that have offended
For this is as if we ſhould ſay, *Forgi*
us not, becauſe we will not forgive ; or
plainer Terms, *Damn us, Lord, beca*
we will be damned. Undoubtedly th
who are the Sons of God and Chriſtia
in Deed and in Truth, muſt not only a
rive at this degree of Goodneſs, not
return Evil for Evil, but they muſt ad
vance higher, to return Good for
vil ; they muſt declare by their Ac
ons, that they have not only ſurmoun
ed Evil, but that they have attained
that which is Good, and in ſuch a degre
as to overcome Evil with Good. *Ro*
21. 8.

Therefore let us learn to be of a
humble Spirit ; if we did but know th
Vertue of true Humility, we ſhoul
abandon the chiefeſt things in th
World to attain it. If we deſire t
have Mercy, Humility will help u
to it, as it did the Publican : If we
deſire the Grace of the Goſpel, our
Lord ſaith, *He was ſent to preach it*
to the Poor : It was hid from the wiſe
and revealed to the little ones. Would
we

we have our Prayers heard? *Eccles* 35.17. *The Prayers of the Humble ſhall pierce the Clouds, and will not depart till the Higheſt regard it.*

If we deſire Glory and long Life, an humble Spirit will help us to it, *Prov.* 22. 4. They are the Rewards of Humility, if we deſire to live under the Protection of God, and to participate of his Grace, as, no doubt, there is none in the World but what does ſo, *Pſal.* 34. 17. 1 Pet. 5. 5. *The Lord preſerveth the lowly, and giveth Grace to the Humble.* For as Water runs to the low Grounds, ſo do the Graces of God flow to the humble Hearts. In a Word, if we are deſirous to paſs the time of this Life in Peace, Mat. 11. 29. *Learn of me,* ſaith our Saviour, *for I am meek and humble of Heart, and ſo you ſhall find reſt in your Souls.* If we deſire to be everlaſtingly happy in the Kingdom of God, we muſt then humble our ſelves as little Children, *Mat.* 18. 4. For Heaven is like a ſtately Palace with a low Door, wherein no Man can enter except he ſtoop: Humility is not only a Vertue, but a Veſſel that contains all other Vertues.

This unquiet Night wherein they had our Saviour before *Annas* and *Caiapha* being ſcarce ended, they led him to *Pilate* the *Roman* Preſident of the Province; for the *Jews* at that time were under the Dominion of the *Romans* who although they allowed them the uſe of their Religion, yet they barred them from all Civil Juriſdiction and all Cognizance of Capital Crimes as in other Provinces it was the cuſtom ſo to do: So although the *Jews* had condemned Jeſus of Blaſphemy, and cryed out againſt him, *He is worthy to die*, yet they had no Authority to put him to death; and therefore they led him to the *Roman* Preſident for the Territory of *Judea*. But when *Pilate* underſtood that *Jeſus* was born in *Galilee*, which belonged to the Juriſdiction of *Herod* the *Tetrach*, he ſent him to *Herod*, who at that time was at *Jeruſalem*. Now *Herod* had been deſirous of a long Seaſon to ſee Jeſus, becauſe of that admirable Report that run of him, whereupon he was then joyful of his coming, hoping to have ſeen him wrought ſome Miracle: He queſtioned him concerning many things,

but

but he enquired out of vain Curiosity, and with no true Intention or End: Christ answered him nothing, according to that which St. *James* saith, *Jam.* 4. 3. *Ye ask and do not receive, because ye ask amiss.*

Hereupon *Herod* with all his grave Counsellors and gallant Courtiers, interpreting the silence of Jesus for Simplicity, did openly contemn him, and for a plain Declaration, not of his Innocency, but his Simplicity, they arrayed him in white Raiment, and sent him back again to *Pilate*; that he who had been taken before for a Man of evil Behaviour, and namely, a Glutton, a Drinker of Wine, a Companion of Sinners, a Stirrer of Sedition, a Blasphemer, a Sorcerer, possess'd with a Devil, should then pass for a very simple Man.

O true Comfort of all Afflictions, whether by publick Injustice or private Injuries! let us learn by these Exemplary Instructions of our Master, to make no account of the Judgments and Estimations of this World; let us leave off to be so ambitious, as to affect the vain Breath of humane Praise, which

which is like to an Eccho, a meer emp
ty Sound without Subſtance, which feed
and flatters us with wrong Names, plea
ſing our fooliſh and idle Fancies, till w
fall into the Pit of everlaſting Deſtructi
on: For we may eaſily ſee and find b
daily experience, how variable Men ar
in their Opinions, conſtant only in un
conſtancy, and perſiſting in nothing mor
than in change.

They who cryed *Hoſanna* in the High
eſt, ſoon after cry, Let him be Crucified:
They who ſaluted him for their King
do preſently profeſs, That they have no
King but *Cæſar*: They who met him
with Olive Branches, do now preſent
him with Swords and Staves: They
who did ſpread their Garments before
him, now take his own Garments from
him: They who did acknowledge and
adore him for the Son of God, they in
few days prefer *Barabbas*, a Thief and a
Murtherer, before him: Therefore by
this you may ſee what cauſe we have to
give credit to the Judgment of the Men
of this World.

Who will truſt the love of this World
which is ſo uncertain? Who will be ſo
baſe as to fawn upon it for a few crumbs
o

of ſuch fading Credits? Who then will be ſo fooliſh to take all pains to pleaſe it? nay to be more careful of what the world will ſay of them, than what God ſhall ſay of them in the laſt day?

Behold, from hence we may draw both Divine and Moral Comforts in all Miſeries, that either Malice or Unkindneſs can bring upon us; Divine, for that no greater Reproach, Shame, or Infamy can befal us, than did our Lord and Maſter for our ſakes: Moral, for that we may ſee how fooliſh and falſe the Opinions of Men are, prone always to judge well of the Wicked, and hardly of the Good.

For behold, here Vertue is counted Vice, Truth Blaſphemy, and Wiſdom Folly. Behold the Peace maker of the World is judged a Seditious Perſon; the Fulfiller of the Law, a Breaker of the Law; our Saviour a Sinner, our God a Devil. Wherefore ſhould we murmur or repine at any Trouble that doth befal us? God handleth thee no otherwiſe than he did his only Son; no, nor ſo bad neither; and it is not only a Comfort, but a Glory, to be a Partner

and

and a Fellow-ſufferer with Chriſt; he delighteth to ſee in us ſome Repreſentation of himſelf. How can we be Members of Chriſt, if we will not participate with him in his Suffering?

Hereby we are farther taught, that the buſineſs of God's Glory, and the health of Mens Souls, howſoever baſe or ignominious it may ſeem to the Judgment of the World, muſt be reſolutely undertaken and performed by us, from the King upon the Throne, to the Peaſant upon the Dunghil.

Of our Saviour's being ſpitefully uſed and abuſed.

Matt. 26. 67. *Then did they ſpit in his face and buffeted him; and others ſmote him with the palms of their hands.*

NOW when Jeſus was brought again from *Herod* to *Pilate*, the *Jews* refuſe to enter into the Judgement Hall, leſt they ſhould be defiled, and thereby made unfit to eat the Paſſover; ſo ſcrupulous were they in an outward Ceremony, when their Con-

Consciences were guilty of many bloody Pollutions, especially at this time, in using their uttermost endeavours to destroy the Lord of Life.

They had not long before hired *Judas* to betray *Jesus*, suborn'd false Witnesses against him, encouraged Officers in a most unsufferable manner to abuse him; yet was all this covered with an outward shew of Religion.

And whereas it is nothing but Justice to bring the Accusers and Accused Face to Face, they did not; and although they charged him with Blasphemy against God, and Treason against the Emperor, yet they perswaded *Pilate* to so much injustice, as to enquire no farther into it, but to condemn him upon their Words, affirming, *That by their Law he was worthy to die*; and that *if he had not deserved Death, they would not have brought him.* O cursed piece of Injustice! But, O blessed Saviour, what great Satisfaction did he make *Pilate* for remaining one Night in his House, by sprinkling every part thereof where he came, with his most precious Blood?

What

What can we ſay for our ſelves, ſ
wretched as we are? How do our Sin
defile our Souls, ſeeing they have ſo de
filed the pure Glaſs of the Majeſty of th
Father, ſo troubled the clear Fountain o
all Beauty and Delight?

O bleſſed be this Son of Juſtice, an
Light of his Father's Glory, for his be
ing willing to receive that great Puniſh
ment that was due to us for our Sins. Iſa
63. 2. *Wherefore is thy Apparel red, an
thy Garment like him that treudeth in th
Wine-preſs.*

Were it not more Juſtice, that we th
Offenders, ſhould ſuffer for our own De
ſerts, than that our innocent Lord ſhould
thus be tormented for them? Had it no
been fitter that our filthineſs ſhould have
remained upon us, the proper Dunghil
than to be caſt upon him, the Purity o
all Beauty and Glory?

O let us intercede with our precious
Redeemer, to give us Hearts that will
yield him that Obedience and Praiſe
that is due to him, for this his unſpeak-
able Love towards us: Let us beſeech
him

him not to caſt us off, whom he hath created for himſelf, and redeemed with his moſt precious Blood: Let us heartily deſire, and fully reſolve to be his, and to bear Fruit to no other but to him, who hath planted us, and doth continually both water and purge us: Let our Hearts be ſo much ſet upon him above all: Let our Tongues continually praiſe him, our Feet follow hard after him, our Hands ſerve him, our Underſtandings always contemplate upon him, our Memories never let him go, our Will always delight in him, and our Souls enfolded in the Flames of his Love.

O Lord, environ us with fiery Wal's, ſhut all the Gates thereof, ſet the Cherubims to keep the way, that nothing may enter but thy ſelf: Let us pray all the Creatures of this World, and if they will not be entreated, we will abjure them by virtue of that Obedience we owe to our Lord, to come not near, nor trample within this Garden, for all is the Lord's; we will obſerve all to ſerve him; you ſhall be all meer Strangers unto us; we will abandon all Creatures for the love of him who hath abandoned his King-

Kingdom for Love towards us, for this end were we created, and we can make no better Recompence for all his Sufferings, but to love him only, and always to praiſe him.

Bleſſed be the Name of the moſt High God, who is the Comfort of our Life, the Light of our Eyes, the End of our Deſires: All his Angels and Saints, yea, all Creatures for ever praiſe him, for by the Merits of his unſpeakable Charity and Humility, he bowed his Back to endure the Miſery that was due to us for our Sins. He hath not only freed us from all Evil, but alſo hath given ſeveral degrees of his Graces to us, and has taken upon him our Fleſh, and gave us of his good Spirit. He took upon him our Sins, and hath given us his Righteouſneſs. He took upon him the Puniſhment that we could not avoid, and gave us that Glory which he did poſſeſs by making himſelf like unto us; he hath in ſome degree made us like himſelf in the ſight of his Father; and by his ſuffering that which we deſerved, he hath procured that for us that we could not deſerve: So that all his Troubles have

have conduced to our Joy: His Diſhonour, our Glory; his Miſery, our Merits; his Sufferings, our Satisfaction; his Reproach hath made us without Blame; his Bands hath freed us, his Stripes healed us, his Sorrows comfort us, his Travels refreſh us, his Condemation juſtifieth us, and by his Death, hath brought us unto eternal Life.

Now when *Pilate* ſaw that *Jeſus* looked ſo pitiful, he thought the ſight of him ſufficient to break the bloody Purpoſes of his Enemies; he led him forth to the People, and ſaid, Behold the Man! what would you have more? if it be for Malice that you are ſo violent againſt him, behold how miſerable he is! If for fear, behold how contemptible! Faults he hath done none. Certainly this ſhewing of Jeſus doth plainly ſhew he was made a woeful Spectacle; ſo woeful, as *Pilate* did verily believe, that the very ſight of him would have moved the hardeſt Heart to relent, and ſay, This is enough, we deſire no more. But their inſatiate Cruelty importuned *Pilate*, ſome with Perſwaſions, others with confuſed Clamours and Cries, that he might

might be crucified. They had the D
vils mind. Nothing ſatisfie but Death
no Death, but the Death of the Croſs
Although our Saviour was accuſed o
Blaſphemy, of which he was guiltleſs, ye
the Death of the Croſs is not that Puniſh
ment that is due for ſuch a Crime by th
Law of *Moſes*, the Blaſphemer was to b
brought forth and ſtoned by the Congre
gation. *Levit.* 24. 14, 17. *Moſes* ſaith
*Bring the Blaſphemer out of the Hoſt, and le
all the Congregation ſtone him.*

But all this was done that the Scrip
tures might be fulfilled: The Death o
the Croſs was appointed by the Father,
and accepted by the Son; it had been
Prefigured and Propheſied: Jeſus him
ſelf had foretold more than once, That
he ſhould be delivered by the Jews to the
Gentiles to be crucified. What then
ſhall we ſay, but with the Church of
Jeruſalem, acknowledge, Acts 4. 27.
*That Herod and Pilate, with the Gen
tiles and People of Iſrael aſſembled, to do
whatſoever the Hand and Counſel of God
had determined.* Many times before,
when the Jews went about to appre
hend our Saviour, they wanted Power,
as

as *John* 7. 30. and 10. 30. when upon ſuſpicion of Blaſphemy, they would have ſtoned him, *John* 8. 59. when they would have thrown him headlong from the edge of an Hill, he eaſily eſcaped them, *Luke* 4. 29. even in the day time in their popular Cities, environed with the thickeſt Throngs, becauſe then his time was not come, and alſo theſe were not the Deaths appointed for him: but when the time came that the Jews ſhould deliver him to the Gentiles, to be condemned and crucified, he voluntarily ſubmitted himſelf into their Hands.

For when the time was come, he would not eſcape, nor the Jews could deſire no other Death for him, but the Death of the Croſs. Among all that vaſt Multitude, there was not any variety either in Voice or Opinion; they all agreed to take away Life from the Son of God; they all agreed he ſhould be crucified; they all agreed to prefer *Barabbas*, who had ſlain the living, before him who had brought the dead to life. If we ſeparate the Work of God from the Work of Man, we ſhall find the greateſt Mercy in ſaving Enemies

mies, and the greateſt Cruelty an Malice in oppreſſing of a Friend. Th is uſually two Properties of the Wick ed, firſt in Matters of Vertue to di agree; ſo many Men, ſo many Minds but in Wickedneſs and Miſchief, bein quickned by one Spirit, they all jump i one Judgment, always concurr in on Deſire.

Seeing then that our Saviour found ſ little either Pity or Compaſſion among the Jews, let us turn our Eyes upo this pitiful Object, and ſay to ou ſelves, Behold the Man, behold hi Bounty, behold his Love, and behold his Diſtreſs!

And if we find nor feel no Compaſſi on of thoſe Pains and Anguiſhes he en dured, we may aſſure our ſelves we want the true Love that we ought to have for him; for they who love, are always truly ſorrowful for the Miſeries and Calamities of thoſe they affect. If we find not in us this Teſtimony of Love, let us abhor to join in Malice with the barbarous Jews, in crying againſt him, *Let him be crucified*; for as often as we conſent to any Sin, ſo often we cry out, *Crucifie him, crucifie him.*

There

Therefore if any evil Temptation beſet us, that may happen to be too ſtrong for us, and overcome us, let us preſent this Spectacle before us, and ſay to our ſelves, *Behold the Man!* which Words, although they are but few, and ſeem to contain ſmall Matter, yet if we examine them well, they will put a holy Reſtraint upon us, that will keep us from committing any Evil againſt our Saviour, and fill us with Praiſes and Thankſgiving to him for all thoſe Mercies and Favours that he hath purchaſed for us, by his ſuffering the Death of the Croſs. Let us behold the Greatneſs of our Sins, by the Greatneſs of thoſe Sorrows our Saviour did ſuſtain: Behold how neceſſary it was to ſatisfie for Sin! Behold how grievous the Satisfaction was! By this we may ſee how abominable Sin is, and the Severity of God's Juſtice againſt it; and we may partly imagine what Revenge God will take upon thoſe Sinners themſelves, who will neither acknowledge nor accept of the Benefit of Redemption, ſeeing he ſo ſeverely puniſhed his moſt dear and innocent Son for their Sin.

O ſweet Jeſus! engrave theſe thy Miſeries and Torments thou didſt endure, upon our Hearts, that continuing in Contemplation upon them, we may not be ſo unthankful and luke-warm in our Affections towards thee, or ſo careleſs of our own Welfares, as to commit that which is ſo painful to thee, and ſo hurtful and dangerous to our ſelves. Remember, O Lord, what we are to thee, and thou to us, and do not leave us, or fly from us; but let us find thee, and lay hold on thee: we make a long Journey unto thee; we proceed ſlowly, we often ſtay by the Way, often go back; but do thou, O Lord, ſtrengthen us; do thou guide our ſtumbling Steps, and draw us with the Line of thy Love.

And becauſe our Weakneſſes are ſo great, that we do often fail either in Purpoſe or Power to reſiſt Sin, ceaſe not, we beſeech thee, to preſent thy freſh bleeding Wounds, to the merciful Majeſty of thy Father for us, and with that Love wherewith thou didſt not only ſuffer, but offer thy Body to be diſhonoured for our ſakes; vouchſafe always to interpoſe the ſame be-

tween

tween his Juſtice and us: And although the ſight thereof was not ſufficient to appeaſe the Hatred of thy Enemies, yet will it pacifie the Wrath of thy Father; becauſe whatſoever thou didſt ſuffer, it was in obedience to his Will, to reſtore his Honour, and to ſatisfie his Juſtice.

O Almighty God, behold here the Man whom thou haſt appointed to be a Mediator between thee and us Sinners, even the Man in whom thou art well pleaſed, *Mat.* 3. 27. Behold the Man! whoſe Righteouſneſs will anſwer thy Juſtice, whoſe Puniſhments are ſufficient to ſatisfie for all the Penalties of our Sins: Behold his Humility, behold his Obedience, behold his Satisfaction! O that his Sufferings were balanced againſt our Sins! Certainly they would ſo far exceed both in weight and worth, that thou ſhouldſt in Juſtice rather pour forth thy Mercies upon us, for the one, than to hold them from us by thy Diſpleaſure for the other: O moſt juſt and merciful God, let this bruiſed Body be always in thy heavenly ſight: Fix thy Eyes upon his Merits, and have mercy upon

on us for his ſake; graciouſly grant us
only pardon for all our Sins, but partic
pation of his Righteouſneſs, that in t
Purity thereof, we may be juſtified
the laſt Day.

How our Saviour was condemned, a
led to the place of Execution.

Matt. xxvii. 22, 23. *Pilate ſaith unto the*
What ſhall I then do unto Jeſus, which
called Chriſt? They all ſaid unto hi
Let him be Crucified. And the Governo
ſaid, What evil hath he done? But th
cryed out the more, ſaying, Let him
Crucified.

NOW although *Pilate* had openl
declared, That Chriſt was Inn
cent, and alſo that he had Authority
acquit him, yet gave way either to th
Favour or Fury of the Jews, rather tha
to Juſtice, he pronounced Sentence
death againſt him, and delivered him
his cruel and mercileſs Enemies: O u
juſt Preſident! by thy own Judgmen
thy Judgment was unjuſt, for thou gave
Sentence of death againſt him, whom
thrice before thou hadſt pronounced I
nocen

nocent. Certainly in thee, O Preſident, this was the greateſt piece of Injuſtice thou couldeſt poſſibly have committed; but it was a juſt Sentence of the High Preſident of Heaven, before whom all the Sins of the World ſtand in naked view; and who will not ſuffer one of them to paſs unpuniſhed; therefore becauſe the whole World was not able to make ſatisfaction for one Sin, he drew the Sword of his Juſtice, and ſmote therewith his Innocent Son, who only was able of all Men, both to bear and to break his Wrath off from Sinners for Sin. But O juſt Judge! thou art never ſtirred to wrath but by Sin; thou art never very wrath but with great Sins. At this time thy Wrath was very great, and thou didſt grievouſly ſmite thy Only Son; but in him thou couldſt find no Sin at all.

What! didſt thou not only releaſe Offenders, but with *Caiaphas* the High-Prieſt, cauſe the Innocent, without cauſe, to be ſmitten? And is it not more againſt the Law of Juſtice, to condemn the Innocent, than to diſcharge and acquit the Guilty? How then may we count it Juſtice, which doth not

only releaſe Offenders, but alſo puniſheth the Innocent? O Light! which haſt decreed this Myſtery in thy holy Counſel from the beginning, open thou our Underſtandings, break off the Miſtine from our Minds, that we may plainly ſee and underſtand this great Work of Juſtice and of Mercy, which is more admirable than all thy wonderful Works beſides.

Certainly he is not unjuſtly charged although he oweth nothing from himſelf that undertaketh another Man's Debt: nor doth the Judge do any more wrong in giving Sentence againſt a voluntary Surety, than if he gave it againſt the principal Debtor. It is pity to ſee a Man pay that which he never had any thing for; but if he will ſubmit himſelf to be a Surety, and in kindneſs repreſent the Perſon of the Debtor, Juſtice muſt have her Courſe againſt him. It is pity to ſee a harmleſs Lamb lie bleeding to Death; but if it be appointed for a Sacrifice, it is the Nature of a Sacrifice to be ſo uſed. Even ſo, although our Saviour was without Sin in himſelf, yet as a Surety and Sacrifice, he did juſtly ſuffer for

for the Sins of others: Although by Innocency he was free, yet by Love he became entangled in Debt. For his own Innocency God was well pleased with him, but for our Impurities, he justly gave way to his Wrath against him: He was justly charged, not with that which he had done, but for that which he was pleased to undertake: We in justice should have been smitten with these Sorrows: This Blow in justice was bent against us, but he in love stept between the Blow and us, and took the full weight of it upon himself, Isa. 53. 4, 5, 6. *He took upon him our Infirmities, and bare our Sorows; He was wounded for our Iniquities, and broken for our Transgressions; The chastisement of our Peace was laid upon him, and with his Stripes were we healed. All we as Sheep were gone astray every Man to his own way; and the Lord hath laid upon him the Iniquity of us all.*

So then it was his Love, and his Fathers Justice that cast him into these Extremities; Love entreated that Sinners might be saved; and Justice exacted that Sin might be punished: To satisfie both which Suits, the mean

was found that one unſpotted Innocen
not ſubject to Death, and yet willing
die? Who was without Sin, and yet ab
to make ſatisfaction for Sin, ſhould th
cruelly ſuffer for all Offenders.

And it may be, O innocent Lor
this might be one ſecret Cauſe why *B*
rabbas, although a villanous and gre
Offender, yet he bare no Man's Sin b
his own: but thou waſt charged wi
all the Sins of the World.

This alſo be might a great cauſe of th
great ſilence, that neither the Malice
thy Accuſers, nor Falſhood of Witneſſe
nor Injury of Officers, nor Cruelty o
Partiality of Judges, were able to brea
it.

Thy Innocency needed no Defence
but our Guiltineſs could not poſſibly b
defended.

Thy Innocency was well enough
known to thy Enemies; our Guiltines
was too well known to thee; therefor
being now charged with the Sins of th
whole World, and being appointed by
thy Father's Juſtice, and in thy own Love
ſubmitting thy ſelf to ſuffer, and make
ſatisfaction for all Mens Sins; thou didſt
with

with holy *Job* 32. 37. *Lay thy Finger upon thy Mouth.*

Not becauſe thou waſt not juſtly provoked to reply, by many Indignities, in regard of thy ſelf; but in regard of us, nothing could juſtly be ſaid, there was no place for denial, none for defence; and therefore with a magnanimous ſilence, thou endureſt all as was propheſied of thee by the Prophet *Iſaiah*, Chap. 53. 7. *He was oppreſſed and afflicted; He opened not his mouth, He was brought as a Lamb to the ſlaughter; and as a Sheep before her Shearers is dumb, ſo he opened not his Mouth.*

O moſt bleſſed, O more than moſt precious ſilence of our Saviour! which hath by this ſilence not only opened our Mouths to ſpeak, but to cry out with a loud Voice, and full Aſſurance, *Abba Father.*

O bleſſed Saviour, our Offences have ſtopped thy Mouth, but thy Innocency hath opened ours: In regard of our Offences, thou haſt nothing to ſay; but with regard to thy Innocency, we may chearfully ſay, *Father, What haſt thou to ſay to us?* Thy Innocent Son hath not only made full Satisfaction for our Offences,

but hath imparted of his Innocency to us; he hath not only made us unpuniſhable by his Sufferings, but with his Innocency made us honourable before thee O merciful Father, behold what *Adam* deſerved, and behold what my Saviour hath done: *Adam* rebelled againſt thy Majeſty, both as thou art God from everlaſting, and as thou art Creator and Lord of all the World, over which he aſpired to be abſolute Maſter,

For the firſt our Saviour was condemned of Divine Treaſon, namely of Blaſphemy againſt God by *Caiaphas* the High Prieſt, the chief Judge of Religious Affairs; who as he did bear a Figure of Chriſt in this World, ſhould above all Men have known him, and declared him to others.

Secondly, he was condemned of Human Treaſon, namely, Rebellion againſt the Emperor, by *Pilate*, a Preſident of the greateſt Monarch in the World. Seeing therefore he hath been condemned for us in High-Treaſon, both againſt God and Man; ſeeing he hath endured the Puniſhment for all our Rebellions, What have we any further to anſwer? His Obedience hath made Satisfaction for our rio-

riotous Rebellion : By his Condemnation are we acquitted ; his Condemnation at a Tribunal on Earth, has acquitted us before thy Tribunal in Heaven : His Sufferings are a ſufficient Diſcharge between us and thy Juſtice ; and his Love is a ſufficient Diſcharge between his Sufferings and us, becauſe his Love requireth nothing for all his Sufferings, but only that we love him again.

O what an unſpeakable Obligation is this! not only to love our Saviour, but to love him above and before all : One would think it were impoſſible to do any otherwiſe than to love him who left Glory and Majeſty to ſuffer ſo much Miſery, to ſave us from eternal Damnation.

O good Jeſus! O Health of our Souls! have Mercy upon us, we beſeech thee, and help us to ſtrike this Fire within our Hearts ; let our Souls be ſatisfied with thy Sacred Love.

Thou art, O Lord, our Felicity, our laſt End, the Mark whether we aim, the Port whereto we ſail, the Term, the Reſt of all our Deſires. Wherefore

then do we not love: wherefore do we not desire thee with that ardency where with all Creatures do love and desire the place of their Rest?

The Fire and the Air do overthrow Mountains, rend up Rocks, shake the whole Earth, to break forth to their Natural Places: wherefore do not we break through all Impediments, all Hinderances, and leave all Creatures to come to thee, who art the only place both of our Refuge and Rest?

O our Desires, O our sweet solace, our assured strength, wrap our Souls in the Flames of thy Love, that all careless coldness may be consumed thereby, possess our Souls so intirely with that Divine Fire, that we may have no sense of any worldly Things.

Most Sweet, Loving, Beautiful, Noble, Rich, Wise, Glorious, and worthy to be both loved and adored! O life of our Soul, who didst die to give us Life, who didst die to kill death, mortifie us wholly, even our Wills, and all our evil Inclinations, and whatsoever is ours within us: Then revive us again in thy lively Love, by uniting all the Faculties of our Souls unto

to thee, and making them obedient to thy Will. Seeing we have so rich a Treasure, so liberal a Distributer of the same; how is it possible we should not rise in Hope? Justice hath found out a way to strike the Innocent, and cannot Mercy find a means to save the Guilty? Assuredly yes; for it is a greater Miracle that God should be condemned and crucified, than that Man should be acquitted and live.

If therefore we have the greater, we have no cause to fear the less: for Justice has executed her Severity upon the Innocent, and Mercy will shew her Favour upon Offenders.

Yea, if it was Justice that the Innocent should be Condemned and Executed, for to make Satisfaction for Sin, it is Justice also, that the Offenders for whom he suffered, should be discharged from that Debt, that the voluntary Surety hath fully paid: Therefore although Grace is not due to a Sinner as a Sinner, yet it is due to him as he is redeem'd. It is mercy that a Sinner should be saved in respect of the Sinner, but it is Justice in respect of Christ; the Just was handled as a Sinner, that

Sin

Sinners might be accepted of as juſt; ſo it is not agreeable to Juſtice, that one Offence ſhould be twice puniſhed. He hath joyned, he hath united himſelf to us. As he cannot be condemned again, ſo cannot we likewiſe be condemned, except we break Union, and wilfully fall from him.

O let us admire, love and adore this great Love of our Lord Jeſus Chriſt, and then we ſhall never break Union with him, or fall from him, but be infallibly ſaved by him.

The Sentence of Death being given forth againſt Jeſus, they laid that heavy Tree upon his Shoulders, that had been unmerciſully battered with Whips: tormenting him not only with the Sight, but the Weight of that which was appointed to be the Inſtrument of his Death: Which painful Burthen, with the full Weight of all our Sins, he refuſed not to take upon him, but went on his way with great Alacrity, both in Love towards us, and in Obedience to ſatisfie his Father's Juſtice, as a true *Iſaac*, bearing the Wood for the Sacrificing of himſelf.

But

But whither doth our Lord go? What has he to do upon this ſtinking Hill of *Calvary*, which being a place of common Execution, is tainted with putrified Bodies? To be ſure he will find there no ſick Perſons to cure, no Devils to caſt out, no Temples wherein to teach; but there he will find Dead to raiſe, and Sinners to forgive, there he will find many ſcattered Souls of executed Offenders, which expect his coming, which as the true *Elizeus*, thy dead Body ſhould reſtore them to Life.

What ſhould all this mean, that our Saviour has not only made choice of an Infamous Death, but of an Infamous Place; the Place was Infamous, but the Death was accurſed; *for curſed is every one that hangeth on a Tree:* It did not ſatisfie his Love to die for us, but he muſt die the moſt accurſed death, to aſſure us thereby, that he had delivered us from the Malediction of the Law.

Certainly our Saviour's Death containeth many Myſteries. It is not enough for us to ſay, that he died for us, but we are farther to conſider how he

ye would die; which was by the Ignominious death of the Croſs: with whom alſo? even with Malefactors: When? in the principal ſtrength and beauty of his Age: In what Year? in the great Year of Jubilee: Upon what Day? at the great Solemnity of the Paſſover, even when they did celebrate the Figure of him: In what place? on the Mount of *Calvary*, only made glorious by his death.

He was neither privily made away, nor tumultuouſly ſlain; he dyed not in a Corner that dyed for all the World; he was condemned in the publick place of Judgment, and ſuffered upon the common place of Execution; upon a Day and a Year of the greateſt Solemnity that could be. God ſet him upon the ſtage of the World, to declare as well his Fury againſt Sin, as his Love and Mercy towards Sinners.

O Glorious *Calvary*! where the Prince of Light did encounter and overcome the Prince of Darkneſs, where at one inſtant our Life for a time ended; and our Death did for ever dye: Therefore let us not only ſeek our Saviour in the Temple,

but

but upon Mount *Calvary*; for in the Temple he ſcourged Sinners; but upon the Mount he died for them, upon that he opened his Arms to embrace them.

It was objected againſt him, that he was a Friend to Publicans and Sinners: True, he was a true Friend to them indeed, but his Friendſhip did never more plainly appear than in this Action, and upon this place; in this place he was moſt friendly to Sinners: In Heaven he is Glorious: In Hell furious: In the World marvellous; but upon Mount *Calvary* he was Merciful and Gracious; and without his Mercy upon Mount *Calvary*, we could never enjoy his Glory in Heaven.

Well then, let our Souls accompany our bleſſed Saviour in this painful Paſſage, towards this place of his Combat, alſo bow our ſelves under his Croſs; not upon neceſſity and conſtraint, as did *Simon Cireneus*, for nothing is more grievous to ſerve or be ſerved by *Conſtraint*; but let us do it chearfully and freely, which will be beſt accepted by him. For although he can command us as Slaves, yet will he

he have us entreated as Sons. Let us not be ashamed to stoop under Christ's Cross; for he hath now taken away both the Infamy and the Curse of the Cross; he hath made the Cross a Tribunal, a Throne of Judgment; be not ashamed of that Name which was a Reproach among the *Romans*, as Gibbet-bearer, or Cross-carrier; because Malefactors used to bear their own Crosses. Our Saviour has made this Action not only unblameable, but honourable, and in some degree necessary to us; and take this Advice, howsoever his Body was enfeebled, partly with watching and Injuries all the Night before, and partly with Cruelties all that Morning; howsoever we see him charged with a Massy Cross, whereof *Simon Cyreneus* did bear up that end that dragged behind him: We see him also charged with a more ponderous Load, namely the full Rage and Fury of God's Wrath against Sin, which no Creature could help him to bear, had he not been sustained by his Almighty Deity? howsoever, when we see him either burthened or wearied, let us cast our Sins upon him; for woe be unto us, if when they nail him to the Cross, they

they nail not our Offences with him: Assuredly, unless our Sins are crucified with him; we shall never be raised to Life by him; fear not that he will shrink from them, or shake them off; for he hath manifestly declared both his Courage and his Care: His Courage appears in that he forbad the Woman to weep for him; he manifested his Care in shewing himself more sensible of their Calamities than his own.

But stay, let us consider, and run not so fast by so high a Mystery: What new thing is this? Our Saviour would not speak one Word to *Herod*, nor make *Pilate* any Answer, altho' he was urged to it; but without request he turned his Face, and spake to them that wept after him.

Herod questioned upon Curiosity, and *Pilate* by way of Authority; but the Daughters of *Sion* wept out of pure pity, and therefore the Words of the one reached no farther than his Ears; but the Luke-warm Drops of the other pierced his Heart: He takes pity upon those that take pity upon others; he

he values the Tears of the pitiful, much more than the Words of the Mighty; for which cauſe he did not only turn and ſpeak to thoſe weeping Women, but did ſeem more ſenſible of their Tears, than his own Torments.

By this we may ſee which is the beſt way to obtain favour of our Lord Jeſus Chriſt, that it is better to ſue to him with force of Tears, than multitude of Words, becauſe Words are formed by the Tongue, but Tears commonly proceed from the Heart, poſſeſs'd either with Grief or Love: Let us uſe few Words, and weep more, for this is the Language of Heaven; this is the moſt prevailing Voice to call upon God: Tears overcome the Invincible, appeaſe the Omnipotent, and torment the Devil more than Hell fire: When Tears cry to God, when he is importuned by true Tears, he will not delay to come to comfort us, but will grow preſently familiar with us.

But, O Redeemer of our Lives, wherefore is it thy Pleaſure that we ſhould not weep for thee? Thou didſt weep for *Lazarus*, thou didſt alſo weep for the Stones

Stones and Walls of *Jeruſalem*, and wilt thou not permit us to weep for thee? Doſt thou make ſo ſmall an account of the loſs of thy Life? Shall we ſo little value the ſhedding of thy moſt precious Blood? What Law of Equity or Juſtice is it, to command us to love thee, and yet to forbid us to weep for thee? For how doth he love thee, that weepeth not at thy moſt cruel Torment? Or wherefore doſt thou conſent we ſhould weep for our ſelves, and not for thee? Are we of greater value than thou? And can any of us be leſs worthily, or more ſhamefully puniſhed?

What ſhall we ſay? Shall we with Reverence leave this high and obſcure Myſtery, among many others, to thy Divine Judgment? Or wouldſt thou ſignifie to thoſe weeping Women, that they ſhould not judge of thee as then they ſaw thee; nor of thine Enemies, nor of themſelves, according to that ſtate wherein then they were? Or doſt thou give us to underſtand too, that it ſufficeth not that we weep for thee, if we do not diſcern how we weep; becauſe right Weeping conſiſts not in multi-

multitude, but in well placing of our Tears? Or is it thy pleaſure we ſhould not weep for thy Death, but the Workers of thy Death? According to which Rule, we have more cauſe that commit, than thoſe that ſuffer outrage and wrong: Or wouldeſt thou have us to underſtand, that our Life ſhould be a long Martyrdom, a continual crucifying of our ſelves; and that we may have more reaſon to ſhew Compaſſion to the Wicked while they live, than the Good when they dye? For it is better to dye, than to live amongſt wicked Men, becauſe in Death there is but one bitter Morſel to ſwallow, but the Society of the Wicked is a continual Torment.

Or, Laſtly, Didſt thou mean that we ſhould not weep for thee, in compaſſion to our ſelves, becauſe our Sins are ſo great, that we have time little enough to lament for them? And as thou art grieved at our Sins more than thy own Sufferings, ſo thou takeſt greater pleaſure that we let fall Tears for them, than for thee; for if we ſhould not bewail our Sins, thy ſuffering for us will little avail us.

Firſt,

First therefore we must weep in compassion to our selves, and then for thy Passion: We must acknowledge our Offences first, and then be much agrieved for thy Wounds: for if thou hadst suffered for thy self, it should have been our Duty to weep only for thee; but since thou didst suffer for our Sins, it is most convenient that we should pour forth Tears principally for them.

However it is, forbid us not, O good Jesus! Forbid us not, we beseech thee, to weep for thee; for if thou dost, with Tears we will entreat thee that we may weep.

We will entreat thee rather not to weep for the traiterous City *Jerusalem*, than not to suffer us to weep for thee. O Lord of all Life! Do not only permit, but enable us to weep, and accept our Praises watered with our Tears.

With bended Knees, and with all our Hearts, swallowed up with a true Sense of our own Unworthiness, and with all Fear and Reverence, we weep and

and worthleſs *worms*, proſtrate our ſelves before thee, O Lord Jeſus Chriſt, and give unto thee moſt humble Thanks for thy exceeding Mercy and Love towards us. What have we, Lord, that we have not received from thee? For thou art All, our Creator, Redeemer, Sanctifier, and Glorifier; for thou haſt given to us both the ſtate of Nature, and of Grace, and hath alſo prepared for us the ſtate of Glory; and becauſe to this high End many means are required, of thy infinite Goodneſs thou art unto us as well the Means as the End; thou art our Defender, our Keeper, our Governour, the merciful Scourge of our Sins, the Curer of our Infirmities the Inſtructor of our Ignorance, the Director of our Knowledge and Power; thou ſuſtaineſt, thou ſtirreſt, thou ordereſt and helpeſt us in all our good Endeavours: Thou art our Lord and our God, even all the Goodneſs that we have, and all that we can expect.

How our Saviour was Crucified.

Matth. xxvii. 35. *And they Crucified him, and parted his Garments, casting Lots; that it might be fulfilled which was spoken by the Prophet. They parted my Garments amongst them, and upon my Vesture did they cast Lots.*

WHen he came to Mount *Calvary*, there was the bloody Banner display'd, there planted he the Tree of Life, the Fruit thereof expelled the Poyson which the Fruit of the forbidden Tree had wrought, *Gen.* 28. 12. *And he dreamed, and behold a Ladder set upon the Earth, and behold the Angel of God ascending and descending on it.* Then pitched he the Ladder, which *Jacob* saw but in a Vision, the top whereof reached up to Heaven, whereupon not only the Angels go up and down with our Prayers unto God, and his Mercies unto us, but God himself descended to Man, and Man ascended up to God.

And

And first, to make his Death the more reproachful, they stripp'd him of all his Garments, which the Soldiers cast Lots for; yet altho' the Law commanded that Malefactors should be crucified, yet it did not command they should be crucified naked.

Wherefore then, O good Jesus, was this Extremity used against thee? Were thy Executioners so covetous as to enjoy thy Apparel, or were they so cruel to encrease thy Shame? Or wouldest thou testifie thy Love, in that thou wouldest not be exempted from any Ignominy we had deserved; and in that thou didst discover thy naked Flesh, and not hide any part of thy Body from us, as before it had been covered with Figures and Ceremonies as with a Veil: When *Adam* had sinned, he would have hid himself from the presence of God, because he was naked, being then attached with Impurity of Soul, as well as Obscenity of Body, which are the chief Causes of Shame, but our second *Adam* took both this Sin and this Shame upon his naked Body, to carry them to the Cross, and to crucifie them with him,

Assuredly

Assuredly, O our Salvation! howsoever thy Body was naked of Apparel, it was loaden with our Sins, as thy Apostle St. *Peter* saith, 1 *Pet.* 2. 24. *He bare our Sins in his body on the Cross.* For who could have violated thy holy Members, if thy Father had not found our Offences in them; if he had not found this Accusation against thee, *This Man receiveth Sinners, and harboureth Malefactors?* Didst thou not know, O our Redeemer! that in whose Hands the Theft is found, he must be answerable for the same? Should not the Father handle thee as a Sinner, seeing he findeth thee so charged with Sins? The Justice of thy Father findeth all our Sins upon thy Body, executed upon thee, and crucified them and thee together.

Hereby thou hast given us Example, *First*, To be merciful towards the needy, seeing that out of compassion to us thou hadst no Pity upon thy self, but wert cloathed with our Sins and our Shame, to cloath us with thy Innocency and Glory.

Secondly, To moderate our Desires i
the vain, either Bravery, or Glory of th
World, the Bellows of Pride and of Pr
sumption, which do not only clog, bu
quench the Devotion of our Spirits, e
ven as a Tree by having many superflu
ous Branches, becometh less fruitful; an
as a Lamp which with a little Oyl is che
rished, but choaked with much: For tho
camest into the World to encounter thei
principal Evils, Pride, Avarice and Rio
which proceed from the Love of thre
Things, as Honour, Riches and I
sure, all which are Branches of on
Stock; namely, the Love of our selve
which is the universal Root of all Sins
from these Branches all forbidden Fru
all the Choak-Pears of this Life are ga
thered. Against these, thy Life, Doctrin
and Death, did chiefly tend. Then the
stretched his naked Body upon the har
Death-bed of the Cross, and fastned
thereto with blunt and rough Nails dri
ven through his Hands, and through h
Feet, out of which Wounds issued gol
den Streams, *Zach* 11. *Like the four Ri
vers of the Garden of Eden, to water an
fructifie the whole World.*

An

And with ſuch rage did the murderous Jews hunt and thirſt after the Blood of Jeſus, that within the ſpace of three Hours, after they had brought him to *Pilate*, he was accuſed, condemned, ſcourged, deſpitefully uſed, and laſtly, faſtned to the Croſs.

Then they raiſed him up between two Thieves, and placed him in open view, to be tormented with a cruel lingering Death, the whole weight of his Body bearing downwards, and rending wider the Wounds of his Hands and Feet, which by the tenderneſs of the Sinews, are the moſt ſenſible Parts of the whole Body. Having alſo to encounter with the World and the Devil, who is the Prince of the World, with Death alſo, and with Sin, which is the cauſe of Death. Alas! how far is the madneſs of the World! how far is the Love and Liberty of Chriſt extended! Was God thus angry againſt Sin? Would no other Satisfaction ſerve? Was the Juſtice of God ſo rigorous? Was the Redemption of Man ſo precious? One Diſobedience was ſufficient to deſtroy Mankind; and were all theſe Works requiſite for their

Redemption? Truth, Lord; for Experience teaches us, That it is more easie to ruinate than to repair. One Firebrand is sufficient to destroy a whole City which cannot without much time and cost be repaired. O most righteous and upright Judge, how merciful wert thou towards Sinners, and how severe gainst thy own Son! He was born in great baseness; the World no sooner received him, but it persecuted him, and chased him into foreign Countries.

As his Body grew, so encreased his Burthen, both of Labours and Want until in the end he was betrayed to his Enemies, by one of those that were his Followers. Is any thing more admirable than this! Liberty was sold, Liberality tied, Innocency accused, Justice condemned, and Life executed. Is any thing more admirable? The Wisdom of the Father was derided, his Power beaten and bound, his Beauty defiled, his Glory with Reproaches and Reproofs obscured! Is any thing yet more admirable! God was buffeted, God was scourged, God was nailed to the Cross, and set up to the

open ſhow and ſhame of the World! What ſhall I ſay! God in his Humanity died. Stay, O our Souls, or we are not able to ſtep any farther: *Hab.* 1. 3, *Lord, I heard thy words, and was afraid; I ſaw thy works, and my Bowels were troubled; I was amazed, and my Lips did ſhake.*

Certainly our weak Faculties are unable to comprehend this great Myſtery! They can never reach this boundleſs Height, they can never fathom this bottomleſs Depth; we may coldly ſpeak of it, and drowſily affect it, but Principalities and Powers ſtand aſtoniſhed at it: Therefore let us lift up our heavy and dull Souls after him, even after the Man of Grief, *Iſa.* 53. *But he was wounded for our tranſgreſſions; he was crucified for our Iniquities; the Chaſtiſement of our Peace was upon him; by his Stripes we are healed.*

But, O King of Glory! what hadſt thou deſerved? what hadſt thou done? *Pilate* could find in thee no cauſe of Death, but only the abundance of thy Goodneſs and Love; for it was our Sins that thus diſtreſſed thee, theſe Nails, theſe Whips, theſe Streams of

Blood, are perpetual Monuments of our wicked Lives. *Pilate*, *Caiaphas*, and all the reſt, either thy Judges or Tormentors, whom we charge with this curſed Cruelty towards thee, were only ſecondary and inſtrumental Cauſes: We are the principal Cauſe of all thy Troubles and Afflictions; we cannot ſhift it to any other, but ſay every one to himſelf, as the Prophet *Nathan* ſaid to *David*, *Thou art the Man*: I am the Man, I am he that did thus afflict thee; we have committed the Offence, and thou wouldeſt bear the Puniſhment: We have forfeited ourſelves with Sin, and thou wouldeſt take the bitter Potion to purge us: Thou didſt faſt for us in the Wilderneſs, thou didſt ſweat for us in the Garden, thou didſt bleed for us upon the Croſs, ſo thy Head underwent the Cure for the Members.

O then that our Heads were but Fountains of Tears, that we might therewith waſh the Wounds and bathe the Bruiſes, that our Sins have made!

O Lord, let us worſhip and adore thee, for thy Loving-kindneſs is very great: Let us praiſe thy holy Name and

and give unto thee hearty Thanks, becauſe thou haſt ſo loved us, as with thy moſt precious Blood to waſh away all our Sins, and reconcile us again to thy Father's Favours: Bleſſed art thou therefore for ever, who art the Reconciler, the Redeemer, and Saviour of Mankind, the Vanquiſher of Hell and of the Devil, the Giver of Life, the Deſtroyer of Death. What doth ſtay our Hearts, O Lord, that they run not unto thee? Is any Clog ſo heavy, any Chain ſo ſtrong, that can either hold or hinder us from haſtening unto thee? If all the things of this World are nothing but a Flower, freſh to Day, and dead and gone to Morrow, ſhall ſuch light Matters as any thing this World can afford in compariſon of thee, keep us from coming to thee? No, Lord: Can a ſmall weak Wind ſtay a heavy Stone in the Air from falling to its natural Place? Shall the light Chaff of this World (for all is no more) ſtop our coming to thee, who art our laſt end, our perfect Felicity, the true Reſt and Center of our Souls? No.

Come unto him all hungry and thirſty Souls, this is the handful of Meal, 1 *Kings* 17. and the little Oyl of the Widow of *Sarepta*, which will never waſte; this is the Myſtical Rock which *Moſes* ſtruck with his Rod in the Wilderneſs, *Exod.* 17. 6. out of which guſhed forth Rivers of Waters of Life; all you that diſlike your ſinful Birth, may be born again, *John* 14. 4. Come all afflicted Conſciences; this is the good *Samaritan*, who will pour Oil and Wine into your Wounds, *Luke* 10. 34. Come all you that are oppreſſed with Poverty, bring hither your empty Veſſels, 2 *Kings* 4. This the is Pot of Oil of the Widow that came to *Elizeus*, wherewith, and by no other means, you may pay your Debts. Be not diſcouraged becauſe it is little, the Virtue thereof is great; it will never ceaſe running, as long as there is any Veſſel to fill. Come all ye that deſire to be at Peace with God, this is the perfect Peace-Offering; this is the ſweet Sacrifice, whoſe Blood crieth not for Vengeance, as did the Blood of *Abel*, but crieth for pardon for all Offenders. This is the Gate through which

which we must pass, if we go into Heaven; this is the Ark whereinto we must enter, if we will be saved; this is the Palace of Peace, *Psal.* 132. 14. This is my resting place for ever and ever; here will I dwell, for I have a delight herein.

How our Saviour was mocked and reviled, and how he prayed for his Enemies.

Matt. 27. 39. *And they that passed by reviled him, wagging their heads.*

AFter they had thus cruelly crucified Jesus, the High-Priests, with the Scribes, Elders, and Pharisees, and after them the Multitudes: So prevalent are the Examples of great Men, that also the Soldiers tormented him, and one of the Thieves that suffered with him, reviled and blasphemed him, disgracing the Doctrine he had taught: One upbraids him, and says, *Thou that*

deſtroyeſt the Temple, and buildeſt it again in three days, ſave thy ſelf: Another bid him come down from the Croſs, and they would believe him; another cries, *He ſaved others, himſelf he cannot ſave*; another, *He truſted in God, let him deliver him if he will have him; for he ſaid, I am the Son of God.* He that ſuffered for all had all againſt him, and among all that great Multitude that at that time was at *Jeruſalem*, there was no one who would openly avow Jeſus to be the Chriſt, whereby our Lord Jeſus would ſhew to us, That our Redemption is his ſingular Mercy and Grace, for there was not one but what made himſelf unworthy of it, ſome for Malice perſecuting, others for fear diſowning, the reſt not regarding of him, as thinking that which concerned them moſt, concerned them nothing at all: And it was a Myſtery that our Saviour was condemned by the Jews, and afterwards by the Gentiles; That he was delivered by the Jews to the Gentiles; that he was purſued to death by the one and by the other, who died indifferently for them both.

Go to, go to, ye baſe Children of the Synagogue; mock on, leave you have in regard to us: double your Malice in Revilings if you pleaſe; you do us greatter Kindneſs thereby than you are ſenſible of; for look, how faſt his Infamy doth grow, ſo faſt doth our Shame decreaſe. Whatſoever will do us good he hath imparted to us, and hath taken to himſelf whatſoever might do us harm. But in regard of your ſelves, O ye ſtiff-necked Jews! it had been better your Tongues had been torn out of your Throats, than they ſhould have been thus impiouſly employed: All your inſulting is but like the putting of a red hot Iron into cold Water, to make a great noiſe to extinguiſh your ſelves: For ſince you have diſavowed the God of your Fathers, and have ſaid, you would have no King but *Cæſar*, ſince you have ſaid, *His Blood be upon us, and upon our Children:* Since you have maliciouſly taken away his Life, and reproach'd his Death, your Walls have been thrown down, your Temple burnt, your Kingdom ruined, your ſelves either ſlain or captivated, or

chaſed

chaſed into ſtrange Countries, where you have been hated and oppreſſed, and never ſuffer to knit into one Body again; which Curſe ſhall be upon you to the end of the World. As you have quitted him, and delivered him to the Gentiles, ſo hath he ever ſince diſcharged you, and planted his Church eſpecially amongſt them. As you have renounced your King, who was ſo plainly propheſied of, and ſo long expected, and betaken your ſelves only to *Cæſar*, ſo he hath delivered you into *Caſar's* Hands; he hath given you your Choice: But it coſt you dear, it coſt you the Lives of Eleven hundred thouſand Perſons in one Siege, beſides Ninety thouſand who were made Captives. And becauſe you did not only ſay, *Let his Blood be upon us*, but alſo added, *and upon our Children*, you have your Deſires; for your Poſterity have been diſperſed and deſpiſed in all Countries, and in moſt places evil entreated. So it often falleth out, That the Wicked have no greater Puniſhment in this World, than the accompliſhment of their own Deſires. It is the common Reward of Evil Doers, to be

be the Inſtruments of their own final Ruin.

But, with reſpect to our Saviour, what can be ſufficiently ſaid? To be ſo afflicted, as never was any! For he was deſpiſed and evil entreated in the midſt of all his Afflictions; in all Calamities it is ſome Comfort to find ſome Compaſſion; we deſire generally if we cannot be delivered or eaſed, to be pitied, to ſee ſome who condoles our miſery, who wiſh us well, who want not the Will, but the Power to relieve us. But theſe Bandogs of Satan, theſe Hell-hounds had utterly put away all ſenſe of Humanity from them: They were ſo far from Pity, that they were mightily pleaſed and ſatisfied, in ſeeing the unheard of Cruelty of themſelves and Calamity of our Saviour. Again, a generous Heart is more touched with Grief, to ſee his Enemies take pleaſure in his Death, than to endure it; yea, oftentimes, a free and noble Spirit taketh not his Death from his Enemies ſo unkindly, as one ſpiteful and abuſive Word. Again, theſe Injuries and Deſpites were ſo much more ſenſible to the Son

Son of God, by how much more than others he deſerved the contrary. For in all our Calamities, it doth much eaſe the Pain we endure, when we compare it with the Fault we have commited: But becauſe our Saviour could compare theſe Contempts that were put upon him, not only with his Faults, nor his Innocency only, but with his innumerable and ineſtimable Deſerts, he did the more grieve at them, or rather at the Malice from whence they did proceed. And further, his Love was ſo great for the Salvation of Men's Souls, that his Torments were not ſo grievous to him, as to ſee that they did his Tormentors no good: It was worſe than Death to him, to ſee his Executioners would make no profit of his Death: Even as a loving Friend eſteemeth leſs his Labour for another, than to find it unprofitable, and not accepted; or as a good Mother grieveth more at the ungrateful and ungracious Behaviour of her Child, than at the Travails ſhe endured at its Birth.

But, O impudent and audacious Jews! wherefore did you misreport what Jesus had said? A thing well spoken, may easily be corrupted by Report: Jesus did never say, *I will destroy*; but, *destroy you this Temple.* He said not, *I will build it*; but *I will raise it in three days*, not meaning your material Temple, but his own Body, *John* 2. 9. which was indeed the true Temple of God; not in a Figure, but really and personally: *Because in him dwelleth the fulness of the Godhead bodily*, Col. 2. 9.

And was it not sufficient for you to blaspheme Jesus, but must you stretch out your Throats into high and horrid Blasphemy against the most High? *He trusted in God, let him deliver him, if he favoureth him.* What! do you think God was not able to deliver him out of your Hands? Or must he deliver whom you please, or who you please, or after what manner you will prescribe? Did ever any trust in God, and was not delivered? Or did God ever finally forsake those whom he favours? Or is deliverance from temporal Calamities, an assured sign of God's Favour? No.

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Certainly God delivereth the wicked out of desperate distress; many times he suffereth the Godly to sink under bodily Oppressions: But this is no concluding Argument, that he favoureth the one, or forsaketh the other. O ye great Doctors of the Law! that by Prosperity and Adversity, judge of the Favour or Hatred of God, tell us then, Whether God loved best *Abel* or *Cain*, *Jacob* or *Esau*: Tell us, wherefore were not the Prophets delivered from death, *who were murthered by your Fathers, and whose Sepulchers you did build.* If such Deliverances be an infallible Argument both of Favour from God, and Trust in him, verily the Judgments of God are not only secret and unsearchable, but for the most part counterpoint to that which the natural sense of Man would prescribe. Temporal Occurrences may go and come, we may flourish, or we may wither in this World, as God in Mercy or Judgment may see best for us: But nothing makes a Man miserable or happy, but that which is Eternal.

O crucified Jesus on the Cross! we love thee on the Cross, we adore thee on

on the Croſs, we believe in thee, who upon the Croſs didſt give thy ſelf to Death for us; what hath a Man more than Riches, Honour and Life? All which thou didſt beſtow upon the Croſs to redeem us: For thou who didſt create all things, didſt hang naked upon the Croſs; thou who thought'ſt it no robbery to be equal with God, waſt numbered with Malefactors: Thou who art the Lord of Life, didſt ſuffer a moſt ſhameful Death; and that we may not fall ſhort of this great Benefit, that thy precious Blood be not unprofitably ſhed for us, we proſtrate our unworthy Souls, and cry unto thee, not as the Jews did, to come down from the Croſs, but, which is more, to raiſe us up, and faſten us unto thee; for they whom thou loveſt, are known by nothing more than by taking part with thee in thy Paſſion; not to ſave thee, but to ſave our ſelves.

Save us, Lord, from our Sins, ſave us from the Power of all our Spiritual Enemies, from the Deceits of this wicked World; ſave us from the flattering force of our own Appetites, which is the mightieſt and baſeſt Tyrant

rant we have to deal with; defend the Dignity and Glory of our Souls, from being Slaves to our ſenſual Luſts, that we be not captivated to the falſe Pleaſures of this Life. Deliver us from variety of worldly Deſires, from vain Hope, from vain Fear. Above all, deliver us from thy Wrath, and from thy Curſe, and from the inſeparable Companion thereof, eternal Death. Let ſome ſmall Drops of thy moſt precious Blood diſtil into our Souls, that we may preſent it to thy Father in full ſatisfaction for all our Sins. Give unto us the full Fruit of thy Death, Grace here, and Glory hereafter.

O Lord Jeſus! O the Salvation of our Souls! behold we come to thee, as we are poor vile Creatures; we make bold to approach to the Rivers of thy Mercy, to the ſweet Streams of thy Grace, to the true Son of thy Juſtice, whoſe Beams are ſpread over the whole World, and giveth great Light to all thoſe who do not wilfully ſhut their Eyes. Behold we proſtrate our unworthy Souls at thy Feet; we do not revile, but we praiſe and adore thee; we do not mock, but we mourn

mourn at thy Paſſion. O thou who wert pitiful to thy Enemies, be not hard to thy Supplicants; thou who didſt pray for them that reproached thee, pray for us that pray unto thee; lift up thy Voice unto thy Father for us, and ceaſe not till he hath forgiven us.

Of our Saviour's pardoning the Thief; his taſting of Vinegar; how he cried to his Father.

Luke 23. 43. *And Jeſus ſaid unto him, Verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.*

WE are further encouraged, O our Redeemer! to crave not thy Prayer only, but alſo thy Pardon, by example of the Thief that died with thee; who although he had ſpent his Life in all manner of Debauchery and Wickedneſs, yet when he deſired thee, thou didſt preſently return anſwer, *This day thou ſhalt be with me in Paradiſe*: O ſweet Word! O Heart! nothing ſo tender; thy Lips are the Honey

Honey-comb. Honey and Milk do flow from thy Tongue; thou didſt pray for Sinners upon the Croſs, to ſhew thy ſelf our Advocate? Thou didſt pardon Sins, to ſhew thy ſelf our Judge. What is this, O liberal Lord! how marvellous are thy Mercies towards us! To thoſe who mocked, reviled, and blaſphemed thee, thou madeſt no Anſwer, but when the Thief prayed to thee, his Petition was no ſooner made, but forthwith it was granted: Thou gaveſt more alſo than he did deſire; the Thief deſired thee only to remember him, and thou didſt give him the Kingdom of Heaven. But when, O gracious Lord? Even that preſent Day. With whom? Even with thy Self; implying thereby, That the ſame Glory thou didſt enjoy, thou wilt give to thy Elect; for which Reaſon, they are called Co-heirs with thee, *Rom.* 8. 17. This Glory and Felicity is perfect in thee, and from thee diſtributed in meaſure, as from the Head to the Members.

What wouldſt thou deny us, or what wouldſt thou not give unto us, if we were to thee ſuch Servants, as thou art

art unto us a Lord! Seeing thou art ſo bountiful and ready to forgive ſuch open Offenders, which although it ought not to encourage us to defer our Repentance until the end of our Lives, becauſe of this Converſion of the Thief, as it was the laſt Work thou didſt in thy Life, ſo it was not the leaſt: Yet it may encourage us never to think our Sins too great, or our Time too ſhort to obtain thy Pardon.

Come unto him then all ye that are feeble hearted, and never think you ſhall be damned. See what a Lover of Men he is, how deſirous of our Salvation! ſee how eaſie to be intreated for the greateſt Matters, and how ready to give his Glory at the firſt Requeſt! he ſeeketh all occaſions, he deſireth nothing more than to beſtow it upon us: he forgave *David* his Sin upon the firſt acknowledgment; he gave to the Thief his Kingdom upon the firſt deſire. He that is ſo inclinable to forgive Sins, and to give Glory, wherein can he be hard or unkind to us? If ye will ſay, ye have done little Service whereby ye ſhould hope for ſo high a Reward. Fear not; it ſufficeth that

that you have a desire to serve him. This is a Property of him, That he is liberal and merciful; for which Vertues he is especially commended, not so much to regard the work of our Bodies as the willingness of our Minds.

He so thirsteth after the Salvation of our Souls, that he often accepteth our Purpose for Performance: It sufficeth many times that we are prepared in Will, the rest he doth supply by his Grace: his gracious Goodness perfecteth what we have, and supplieth what we want.

Be not therefore affrighted at his terrible Justice, but rather comforted; let them fear who are stubborn and flinty-hearted, who will not be converted and come to him, who follow Vanity with all their Might, who boldly sin, and then say, *What Evil have I done?* Let them tremble who are so far from calling upon him, as they will not know him: It is dreadful for such to fall into his Hands. But they who are smitten with sorrow for their Sins, they who arise and return to him, let them be encouraged with

with this, That he that hath drawn them, will certainly receive them.

It is not the Thief alone who was received, but let all Sinners be brought forth: and there is not one that can be named, were he never ſo great, who truly repented and was converted, but he was juſtified. He ſo loveth converted Sinners, that if it were neceſſary ſo to do, he would rather ſuffer Death again, than conſent that one of them ſhould be damned.

O happy Thief! How pleaſant were thy Pains! how delightful was thy Death, being aſſured thou ſhouldeſt forthwith reign with him in Heaven, who ſuffered with thee, and for thee upon Earth! The other Thief demanded of Chriſt to be delivered from the Croſs, and it was conditional, *If thou be the Son of God:* He deſired neither as he ſhould, nor what he ſhould: But the converted Thief having heard him openly profeſs, That his Kingdom was of another World; deſired no bodily benefit, but only to be remembred of him when he came into his Kingdom. *Pilate* in his Tribunal, the People ſtanding by, and the Thief in Fetters,

Fetters, heard theſe Words of Jeſus: But *Pilate* contemned him, the Multitude mocked, and the Thief only believ'd in him.

Aſſuredly, O good Jeſus! thou art a moſt invincible King, otherwiſe thy Children could not be able to ſuſtain their continual Combats, nor ever be drawn out of the cruel Bondage of Satan: Nor *Pilate* would not have written upon the Croſs, altogether againſt the Advice of the Jews, *Jeſus of Nazareth, King of the Jews.* But the ſame Spirit that guided *Pilate* to pronounce him Innocent, guided him alſo to write this Inſcription; and in truth, the *Hebrew* Word *Meſſias*, and the *Greek* Word *Chriſt*, which ſignifies *anointed*, was the Original of the Unction of the *Hebrew* King. Yet our Saviour was not declared by this Name to the Fathers at the firſt; to *Adam* and the Patriarchs, he was revealed under the Title of *The Seed of the Woman*: *Jacob* called him *Shiloh*; but to *David* this Son was promiſed; under the Figure and Shadow of *Solomon*, by the Title of *a King whoſe Dominion has no end*, 2 Sam. 7. 13. 1 Chron. 22. 10. Since which time,

ime, the Glory of this King hath been xcellently extolled, as well in many Pſalms, as by the Prophets in all Ages. This King was manifeſted by the Angel to the Virgin *Mary*, *Luke* 1. 32, 33. The wiſe Men in the Eaſt were not ignorant of him; yea, many Hiſtories do teſtifie, That about the time that Chriſt was born, a common Brute did run throughout the Empire of *Rome*, and did declare, That a great Purſuivant King ſhould be born among the Jews; this held *Herod* in great Jealouſie and fear, *Mat.* 2. 3. The Apoſtles alſo did apprehend it, albeit according to the vulgar Error, until they were otherwiſe inſtructed.

Thou art a Lilly, O bleſſed Saviour and Redeemer, amongſt many Thorns, thou loveſt neither Idleneſs nor ſloathful eaſe: We muſt endure not only Labour, but Smart, if we will enjoy thee. If we will have thy Head, it is crowned with Thorns; if thy Heart, it is pierced with a Spear; if thy Hands and Feet, they are ſtruck through with Nails. Thou art a Lilly amongſt Thorns.

After the Troubles and Turmoils many Years, when Christ drew near towards his Death, the heavier was his Father's Hand, the weightier was his Wrath, the more Stripes did he double upon him; in the Garden of *Gethsemane* he cried to his Father, *Father, if it be possible, let this Cup pass from me*: Being now feeling that which then he feared, the Storm now breaking upon him, which did then begin to appear, he cried out again, *My God, my God, why hast thou forsaken me?* At both these times, what were either his Feeling or his Fears, what the Torments of his Body, what the Anguish of his Soul, whether he did despair, or how far his Despair did reach, it is dangerous to define; we know them not, we may be too adventurous to determine concerning them. The Sufferings of Christ are known only to the Heart that felt them; but to be altogether abandoned in these Extremities, to have no Comfort afforded, no Care taken, to be bereaved not only of the Help, but of the Pity of all, which in some degree every man doth find, seemeth to be the accomplishment of Miseries.

First

First, He was deprived of all earthly Comforts; for his Diſciples, ſome betrayed and ſold him, others forſware him, all fell away and fled from him. And as for the People among whom he lived, working many Miracles, and doing good, they preferred *Barabbas* before him: It was they, who in the midſt of his miſerable State, moſt inſolently inſulted over him: It was they, who when he cried out, *Eloi Eloi*, did in a baſe manner deride him, ſaying, *He calls for Elias:* It was they, who when with extream Faintneſs and Pains, and by reaſon of the great loſs of his Blood, he did thirſt, not only denied him a drop of Water, as *Abraham* denied to the rich Glutton in Hell, but gave him Vinegar and Gall to redouble his Torments.

Secondly, He was deprived of all heavenly Comforts, which is the true Reſtorative in all dolorous diſtreſs: and this was the cauſe of his heavy Cry; not that his Friends, but his Father did then forſake him; not that Earth, but that Heaven did not yield him any Comfort.

All the Puniſhments which the damned do endure, are commonly brought under two Heads, *viz.* Pain of Senſe, and Pain of Loſs: Now the Pains of Senſe were very ſharp, both upon the Body of our Saviour, and upon his Soul; upon his Body not only in regard of the greatneſs, and baſeneſs, and variety of his Torments, but alſo in regard of the Body it ſelf; for as it was miraculouſly made, ſo was it of a more perfect Conſtitution, of a more apprehenſive Senſe to feel Torments, than Bodies brought forth by an ordinary courſe of Nature. The Pains of his Soul were unſpeakable, even unanſwerable too. Chriſt remained always, during this Combat, perſonally united to the Perſon of the Son of God, who could not be ſevered from the Father and the Holy Ghoſt: But it received no Comfort or Aſſiſtance for a time, to relieve it from the full Senſe of God's ſevere Indignation againſt Sin: For as a Soul is not eſſentially ſeparated from a Body that ſleepeth, and yet it worketh not as when the Body is awake, otherwiſe than to keep it in Life; ſo in this extream

tream Agony of our Saviour, the Deity was not ſevered from the Humane Nature; only it did not exerciſe the Actions, to adminiſter Comfort and Strength, otherwiſe than to ſupport it from being overthrown. The Heavenly Father did then forſake his Innocent and only Son, and yet was not the Union between them diſſolved; he diſſolved not the Union, but withdrew his Viſion, and reſtrained thoſe Beams which might any way refreſh the paſſionate Powers of his Soul.

Many Martyrs have ſuffered violent and terrible Torments, which they did not only quietly, but chearfully endure. Will you know the Reaſon? They were delivered indeed, but therewith alſo they were not forſaken; for the Grace of God did adminiſter ſuch ſweet and ſecret Supplies of Comfort, that they tired their Tormentor in bearing patiently all thoſe Torments which mercileſs Tyranny could execute or invent; but in Chriſt, in regard of his infinite Dignity, (for that it is that ſetteth the Sacrifice at ſo high a Price) the leaſt Torment, although only in Body, might have ſufficed for

redeeming many Worlds, yet would he ſuffer greater Torments than can be conceived: Firſt, to manifeſt thereby his exceeding Love, in making our Redemption the more valuable: For the leſs he had ſuffered, the leſs had his Love been eſteemed: And alſo to awake us, and to leave us inexcuſable if we Love him not again. Laſtly, to ſtir us up to ſettle our Aſſurance in our Tribulations, but moſt eſpecially our Hopes upon him, when we ſuffer for his ſake.

O God of our Salvation! grant unto us, thy unworthy Servants, we beſeech thee, That at the Separation of our Souls from our Bodies, we may ſpend our laſt Breath in theſe Words of our Saviour, *Father, into thy Hands I commend my Spirit*, Comfort us then with the Virtue of his Paſſion, which is Life to the Dead, Pardon to the Wicked, and Glory to the Saints; that ending the laſt Minute of our Lives, in the midſt of his Wounds, in the very depth of his Death and Blood, we may confidently commit our Souls that thou mayeſt receive them readily into thy Hands. Receive thy precious

Son

Son for a Ranſom, and with him receive the Souls of thy Servants whom he redeemed; for as he died in Obedience to thee, ſo died he alſo for our Redemption. We have nothing to offer unto thee but his Death, nothing but his Blood, the Love wherewith he gave us his Blood: His Soul he hath committed unto thee, but unto us he hath given his Blood; this is all our Treaſure, this is all our aſſured Truſt: Of this Blood we will not return ſo much as one drop unto thee, unleſs it be in exchange of everlaſting Life.

Of the Death of our Saviour, and how they opened his Side with a Spear.

Matt. 27. 50. *Jeſus, when he hath cried again with a loud voice, yielded up the Ghoſt.*

AFter, when Jeſus knew that all things were performed, he cried with a loud Voice, and bowed his Head, and gave up the Ghoſt; and

the Son was darkened; the Veil of the Temple rent through the midſt, *John* 19. 30. And the Earth did quake, and the Stones were cloven, and the Graves did open, and many Bodies of the Saints which ſlept aroſe, and came out of the Graves, after his Reſurrection, and appeared unto many, *Luke* 23. *Matth.* 27. When the Centurion, and they that were with him watching Jeſus, ſaw the Earthquake, and the things that were done, they feared greatly, and ſaid, *Truly this Man was the Son of God.*

What is this, O gracious Lord God! who ever ſaw two ſuch Contraries combined together! Whoever ſaw ſuch Miſery joyn'd to ſuch Might! when was ſo great Glory accompanied at any time with ſo great Grief! Who is he that is ſo humble, and yet ſo high! Who is ſo powerful, and yet ſo poor! He that is contemned on Earth, is honoured in Heaven; he that is faſtned naked to the Croſs, maketh the Earth to quake; he that died, raiſed the Dead to Life. O our ſweet Saviour! thou didſt now manifeſtly declare who thou waſt, and wherefore thou camеſt into the World.

The

The Centurion, and they that were with him, did acknowledge thee to be the Son of God, and the Dead whom thou raiſedſt to Life, did teſtifie that thou cameſt to overcome Death. We will make no account of the Jews ſcoffing at thee, ſeeing the Heavens, the Earth, the Living and the Dead, did witneſs for thee.

And thus likewiſe in all the other Paſſages of his Life, our Saviour did ſo bear and behave himſelf, that he never did ſo high a Miracle, but therein his Humanity did appear; nor did he ever ſo mean a Work, but his Divinity did therein ſhine: all his Actions participated of both his Natures; in every thing that he did or ſuffered, the Glory of the one was joined with the Humility of the other. It was great Humility to be conceived, but it was great Glory to be conceived by the Holy Ghoſt. It was great Humility to be born, but it was great Glory to be born of a pure Virgin. It was great Humility to be born in a Stable, but it was great Glory to be be worſhipped of the Wiſe Men. It was great Humility to lie among Beaſts; but it

was great Glory to be honoured by the Angels. It was great Humility to be circumciſed, but it was great Glory to be named *Saviour*. It was great Humility to be Baptized among Sinners, but it was great Glory that the Heavens opened, and that the Spirit viſibly deſcended upon him. Laſtly, it was great Humility to die upon the Croſs, but it was great Glory that both Heaven and Earth were diſturbed thereat: That all Creatures adored his Death, except Man only, for whom he died.

The Sun beholding his great Creator naked, drew in his Light to cover him with Darkneſs; for as our Saviour was betrayed, apprehended, ſcorned, reviled, ſpit upon, and buffeted in the Night; ſo it was not inconvenient that the reſidue of this Work of Darkneſs ſhould in Darkneſs be accompliſhed, even as he ſaid to the Jews, *Luke* 22. 52. *This is your very hour and power of Darkneſs.* But let us conſider, here are three Miracles before us: Firſt, That this Eclipſe of the Sun happen'd on the Fourteenth Day of the Moon; that

that is, in the full Oppoſition of the Sun and the Moon: Whereas natural Eclipſes happen in their Conjunction, when the Moon is directly interpoſed between the Sun and our Sight. It continued the ſpace of three Hours, whereas natural Eclipſes continue not above the fourth part of an Hour, and hardly that. It was a total Eclipſe, which never happened by the Interpoſition of the Moon, by reaſon it is ſo far inferiour to the Sun in magnitude.

What then ſhall we ſay, but that the Sun drew in his Light, becauſe it ſhould not diſplay ſo ſad a Spectacle! That the Heavens hid their Beauty, and ſuited themſelves to their Makers State, that they covered the Body of Jeſus, that was ſacrilegiouſly uſed, with Darkneſs as with a Veil! One Star ſhewed the Glory of the Lord at his Nativity; but the moſt glorious Star performed this Service at the time of his Death; neither was this Darkneſs ever better reſembled, than by the Darkneſs that was ſpread over the Land of *Egypt*, but now over *Goſhen*, where the Jews did inhabit. At this time

time the Land of the Jews only was darkned, and all other Countries remained light. And that time the true Light was only among the Jews: ſince this time they have been the greateſt Strangers to it. And at the end of this Darkneſs, when Jeſus cried with a loud Voice, and yielded up the Ghoſt, the Earth trembled alſo, and the Rocks did rend, whereof in the Land of *Jewry*, in the Kingdom of *Damaſcus*, and in the Mountains of *Arabia*, Monuments and Accounts of it remain unto this day. Therefore do not think, O ye Jews, as his Life ended, ſo did his Power: He that laid down his Life, retaineth his Power both in the Heavens, and upon the whole Earth; and was a leſs Matter to riſe again, than to ſuffer himſelf to die. You cannot ſay, that theſe things which were done at the very hour of his Death, were done by any ordinary means; wherefore you muſt acknowledge in him Divine Majeſty, or Deviliſh Malice in your ſelves. You were maliciouſly bent againſt him indeed, but if all Men in the World oppoſe and be againſt him, you ſee by what means he

he is able both to declare his Glory and his Power, when no Man either durſt or would open his Mouth in his Defence. He did but utter his Voice, and Five great and terrible Tongues did ſpeak for him: The Sun, which is the lively Lamp of the World, the Earth, the Rocks, the Veil of the Temple, and the Dead, when all Men were ſilent; the Elements, the Stones, the Dead did ſpeak, they all preached his Mercies, and thundered forth his Threatnings.

O good Jeſu, it was a great Voice indeed, whereat the principal Powers of Heaven, Earth and Hell did ſhake, which did aſtoniſh the Living and the Dead. As the Cry of our Sins did reach to the Juſtice of thy Father, ſo did thy Voice reach to his Mercy: Thou didſt cry with a great Voice to call the Living, and ſummon the Dead; that if any ſhould loſe himſelf, if any would not be converted to thee, it ſhould not be becauſe he was not called, but becauſe he would not come.

But

But woe be to every Soul which is not converted, which will not come; woe be to every Soul that is not moved at this Voice, this mighty Voice. O crucified Jesu, have Mercy upon us poor Sinners, that are prostrate before thee, and let our humble Voices enter into thy Ears, that thy mighty Voice may sink into our Souls. Give unto us a true Sense of these thy Sufferings, both of Compassion (as it is reason that the Members should condole with the Head) and also of Fear, that our Minds be not more heavy than the Earth that trembled, that our Hearts be not more hard than the Stones that did cleave, and that our Souls be not more sleepy than the Dead that did arise at the Power of thy Passion. O great Redeemer of the World, if all Creatures did fear thee when hanging upon the Cross, what will they do when thou shalt come to Judgment? If thou wert so mighty in thy greatest Weakness, what wilt thou be in thy greatest Glory? If these Effects did accompany the Works of thy Mercy, and the Voice of thy Love, wherewith thou didst call all Men to

come

come to thee, what will the Work of thy Juſtice do, and the Voice of thy Fury, *Depart from me, ye curſed, into everlaſting Fire?*

We adore and admire thy Blood, thy Death, thy Burial, thy victorious Reſurrection, thy Aſcenſion into Glory: By theſe we are refreſhed, from theſe we draw the Breath of Life, O our Saviour, we deſire thee only, we offer up our ſelves wholly unto thee; we want nothing, we wiſh for nothing but only thee; for thou alone art ſufficient for us; thou art our King, our Lord, our Tutor, our Governour, our Father, the Paradiſe of our Hearts, the Neſt where our Souls ſhall reſt for ever, the Haven wherein we ſhall be ſaved, the Glaſs wherein we ſhall behold our ſelves, the Staff that only ſtayeth us, the Treaſure whereto we truſt. Who is ſo liberal as he who hath given himſelf for ſo vile Creatures? Who ſo loving as he, who hath not ſpared himſelf for his very Enemies?

O moſt gracious Lord and loving Father, who deſpiſeſt none that comes

to

to thee, but doſt rather help them, and accompany them, and lead them in the way, receive our looſe or loſt Souls which ſeek after thee; raiſe us up by the virtue of thy Paſſion, from the death of Sin, and by the ſame virtue endow us with Wiſdom and ſtrength, that by the one we may prevent, and by the other reſiſt the Attempts of our moſt dangerous Enemies, the Fleſh, the World and the Devil; The Fleſh idle and voluptuous, the World vain and curious, the Devil ſubtle and malicious. Grant unto us by the ſame Virtue, that the Yoke of thy Commandments may be ſweet, and the Burthen of thy Croſs light unto us; that we may contemn the trifling Vanities of this World, and not weakly yield to the Calamities or vain Pleaſures of this Life, but that with unmoveable Minds, we may bear the one, and forbear the other.

All this was done againſt Jeſus, upon the Day of the Preparation for the Paſſover, according to the corrupt Tradition of the Jews, for Jeſus, who moſt punctually obſerved the Law, had eaten

eaten the Paſſover the Day before; and becauſe the Day following was an high Sabbath, and the Law had ordained, That the Body of the Offender ſhould not hang all Night upon the Tree, the Jews deſired of *Pilate*, that the crucified Bodies might not hang upon the Croſs, being very ſcrupulous in ſmall Matters, but had wide and naughty Conſciences in Matters of Weight. Againſt Jeſus they made particular Suit, that his Sepulcher ſhould be made ſure for three Days, leſt his Body might be taken away, becauſe he had ſaid, that within three Days he would riſe again to Life.

So they buried him in a Garden, cloſe adjoining to the City, whereby the Providence of God did cut off many Cavils and Doubts, which might have been made, in caſe his Body had either been removed far off, or ſecretly buried, or left abroad.

In this Garden *Joſeph* of *Arimathea*, in his Life-time had built his Tomb, which doubtleſs he did, to put himſelf in remembrance of Death, in the very midſt of his Delights; but the entombing this Body of Jeſus, in this Garden

den in the midſt of our chiefeſt Delights, ſhould make us always mindful of his Death.

His Body was richly dreſſed to the Funeral, that the Prophecy of him might be fulfilled, *Iſa.* 53. 9. *His Grave ſhall be with the Rich at his Death.* And further, to manifeſt the ſame unto us, which he ſpake upon the Croſs, that he had accompliſhed his Charge; that the terrible Tempeſt of his Sufferings he had fully born; that his Honour and Eſtimation was then to follow.

To inſtruct us alſo, that the difference between Men and Beaſts doth not determine with our Lives, but that the Dead are to have honeſt Reſpect, not only out of particular Kindneſs, or of Blood; not only out of general Humanity, engraved by the Finger of Nature in all Men, but alſo out of Chriſtian Duty; partly in regard of the many Graces imparted to the Bodies of Men in this Life, and partly to teſtifie our Faith of the Reſurrection and hope of Glory in the Life to come.

And

And alſo his Body was put into a new Sepulcher, wherein no dead Body had been laid before, to the end that his Enemies ſhould not ſuſpect or ſurmiſe that he raiſed ſome other to Life, as he did the dead Body of *Elizeus*, and not himſelf.

Laſtly, they ſtopped the Mouth of the Sepulcher with a great Stone, which could not without great force and noiſe be rolled away; they ſealed this Stone, and ſet a Guard of their own Men at Arms about it, to make ſure, as they thought, that his Body ſhould not be taken away: but as it uſually falleth out, that the greateſt Enemies of the Truth, are the greateſt means to advance it; ſo the Seals and Guards did the more evidently ſeal the Reſurrection of Jeſus, than all the other Circumſtances beſides: They did evidently declare, That he was not carried to the Sepulcher as a Captive, but that as a Victor he purſued Death to his Cavern and Fort, namely, the Grave: And there gave him ſo deadly a Wound, that he ſhould be no more Death, but the Entrance into Life.

But when he that would not deſcend from the Croſs, did riſe out of his Grave, when he had broken the Chains of Death, when he was returned, with *Daniel*, out of the Lion's Den, and with *Jonas*, out of the Whale's Belly; they corrupted the Watch to ſay, That whilſt they ſlept, his Diſciples came and ſtole him away. And this was the Accompliſhment of their Malice, this did ſet them altogether without excuſe, this is alſo the nature of Sinners in a deſperate degree, who in deſpite of God and their Conſciences, will not fear to offend; whatſoever Sin they are not able by ſome colour to defend, they will endeavour by another Sin to conceal. But, O good God, how blind is Malice! What ſo abſurd! What ſo ſenſeleſs, which it will not ſay or do, either to attain or maintain ſome deviliſh Deſign? For if the Diſciples had ſtollen away the Body of Jeſus, to what end ſhould the Clothes have been left? To whom did they more properly belong than to the Body that was enfolded in them? Is it probable, O ye ſtiff-necked Jews, that any Thief would have been ſo religi-

religious as to have ſtollen the Body and left the Clothes? Would any have been ſo adventurous, as to have ſtay'd the taking them off, and folded them together in ſuch order, whilſt the Watch ſlept round about them? All Men know that Myrrh ſticketh as faſt as Pitch or Glue? And what Pleaſure, or what leiſure can we imagine the Diſciples ſhould have to ſtay to pull off his Clothes, that doubtleſs ſtuck extraordinary cloſe, and to bear away the Body rather naked than covered? Theft, Deceit, a guilty Conſcience always is afraid, they want time, they diſpatch haſtily what they go about, they have no leiſure to lay things in order; a guilty Conſcience ever worketh in extream Fear. Could the Diſciples be any way ſecure or ſure, that whilſt the Seals were broken, the Stone removed from the Mouth of the Tomb, the Body uncaſed, the Linnen folded, and orderly diſpoſed, that the Watch all of them ſhould continue in ſleep? Aſſuredly, if the Body had been ſtollen, the Linnen and the Myrrh, being Matters not eaſily to be left,

left, and worth carrying away would never have been taken off, and left in ſuch order.

Your ſelves did ſee, when he was ſtript at the Croſs, his Apparel did ſo cleave to his battered Back, by reaſon of the congealing of his Blood, that they could not be pulled off, without tearing away ſeveral parts of his Skin; but look upon the myrrhy Clothes, that is of a far more cleaving Nature than Blood; and tell us what Token of violent pulling off you did ſee? O aſſure your ſelves, O ye ſtiff-necked Jews, that ſuch a mangled Body could never be unwrapped out of myrrhy Clothes in great haſte, without light, or much help, but many pieces of his ſweet Skin, and bruiſed Fleſh, would have been ſeen: But what ſuch Teſtimony did any of you find? Can any Man believe that you would either omit to enquire after ſuch Circumſtances, or elſe conceal it, if it had been found? In that you did take no notice hereof, your own ſilence hath utterly condemned you; and it is plain, that our Lord Jeſus Chriſt, in ſpite of all your

your Malice and deviliſh Actions againſt him, is riſen from the Dead, and now ſitteth at the Right hand of God the Father, from whence he ſhall come to judge the World in Flames of Fire, to pour his Vengeance upon all thoſe that fear him not, nor call upon his Name.

We are much afraid, O good Jeſu! of that ſtrict Account wherewith we ſhall be charged at that Day, we doubt we ſhall be able to give but a ſlender Reckoning, ſeeing we have ſcarce retained it in our Memories; becauſe ſo much as we love and cheriſh our ſelves, ſo much do we forget thee; and it is no leſs a fault not to make profit of thy Blood, than it was to ſhed it. Sweet Saviour, let thy precious Blood ſtream within our Souls, that all our Thoughts may be bathed in it; let all Actions be Valuable or Vile, according as they participate thereof; let us be careful of nothing more than that we be not too careful about the Matters of this Life; let us fear thy Judgments now, that then we may

...confident in thy Mercies. O ...d Stream! whereof one Drop is ...ient to ſatisfie all our Thirſt, where- ... one ſmall Drop had fallen into ...l, the Damned thereby might have ...en ſaved. If there were ten thouſand Worlds, and they would all embrace this Redemption, there would be enough and to ſpare for them all.

FINIS.